

THE
WHOLE TREA-
TISE OF THE CASES OF
CONSCIENCE, DISTINGVISHED INTO
THREE BOOKES.

Taught and deliuered by M. W. Perkins in
his Holy-day Lectüres, examined by his owne
Briefes, and published for the common good, by T. Pick-
ering Bachelour of Diuinity.

Newly corrected, with the two Tables set before
the first booke; one of the Heades and Number of the Questions
propounded and resolved: another of the principall Texts of
Scripture, which are either explained, or vindicated
from corrupt interpretation.

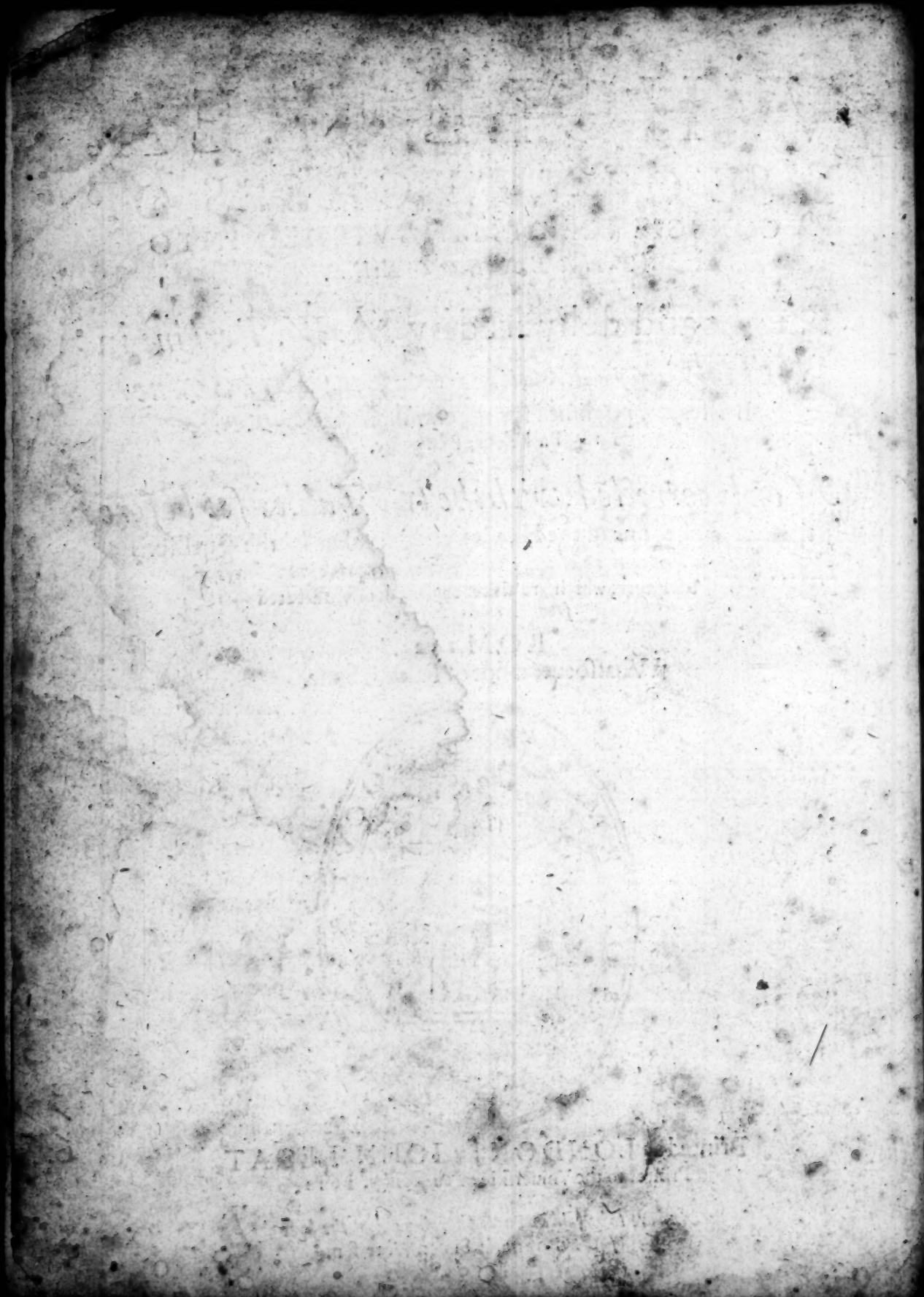
ROM. 14. 23.

Whatsoever is not of Faith, is sinne.



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of the Crowne, by Simon Waterston.



TO THE RIGHT HO-
NOVRABLE, EDWARD, LORD DEN-
NIE, Baron of Walsham, &c.



RIGHT Honourable: There is no one
*Doctrin*e, reuealed in the word of God, or
dispensed by the Prophets and Apo-
stles, of greater vse and consequence in
the life of man, then is that, which pre-
scribeth a Forme of releeuing and re-
ctifying the Conscience.

The benefit, which from hence issueth
vnto the Church of God, is vnspeakable. For first, it serueth to
discover the cure of the dangerouest sore that can be, the
wound of the Spirit. Which how great a crosse it is, the Wise
man reporteth out of true experience, when he saith, that *the*
Spirit of a man will sustaine his infirmitie, but a wounded Spirit who Prou. 18. 14.
can beare it? And his meaning is, that no outward grieffe, can
fall into the nature of man, which will not be with patience
indured, to the vtmost, so long as the minde is not troubled, or
dismaied. But when once the Spirit is touched, and the heart
(which being well apaied, is the very fountaine of peace to the
whole man) smitten with feare of the wrath of God for sinne;
the grieffe is so great, the burden so intolerable, that it will not
by any outward meanes be eased or alswaged.

Secondly, it giueth for all particular Cafes, speciall & sound
direction; whether man be to talke with God, in the imme-
diate performance of the duties of his Seruice; or to conuerse
with man, according to the state and condition of his life, in
the Familie, Church, or common-wealth. The want of which
direction, of what force it is, to turne the actions of men,
which are good in themselues, to sinnes in regard of the a-
gents, S. Paul affirmeth in that generall Conclusion, *Whatsoe-* Rom. 14. 23.
uer is not of faith, is sinne. Wherein he would teach vs, that what-
soever is done, or vndertaken by men in this life, whether it
concerne the knowledge and worship of God, or any particu-
lar dutie to be performed by vertue of their Callings, for the
common good; whereof they haue not sufficient warrant, and
assurance in Conscience, grounded vpon the Word, that it

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is to be done, or not to be done; to them it is a sinne.

Heb. 4. 12.

Thirdly, it is of all other Doctrines (being rightly vfed) the most comfortable. For it is not founded in the opinions, and variable conceits of men; neither doth it consist, of Conclusions and Positions, which are onely probable and coniectural: (for the Conscience of the doubting or distressed partie can not be established and rectified by them) but it resteth vpon most sufficient and certaine Grounds, collected and drawne out of the very Word of God; which, as it is *mightie in operation, pearcing the heart, and discerning the thoughts and intents thereof*, so is it alone auailable and effectuell to pacifie the minde, and to giue full satisfaction to the Conscience.

Psal. 6. 6. and

22. 1, 2.

Psal. 119. v. 49.
50.

And as the benefit is great; so the want of this Doctrine, together with the true manner of applying the same, is, and hath beene the cause of many and great inconueniences. For euen of those that feare God, and haue receiued to beleue, there be many, who in the time of their distresses, when they haue considered the waight and desert of their sinnes, and withall apprehended the wrath of God, due vnto them; haue beene brought vnto hard exigents, mourning, and wayling, and crying out, as if God had forsaken them, vntill they haue beene releued by the Spirit of Christ, in the meditation of the word, and promise of God. But those especially, who haue not beene instructed in the knowledge of the truth, nor acquainted with the course of Gods dealing with his distressed children, by reason of ignorance and blindnes in matters of Religion and pietie, when the Lord hath let loose the cord of their Consciences, and set before their eyes, both the number of their sins committed, and the iust anger of God purchased thereby, what haue they done? surely, despairing of the mercie of God, and their owne saluation, they haue either growne to phrensie, and madnes, or els sorted vnto themselves fearefull endes, some by hanging, some by drowning, others by embruing their hands in their owne blood. And if not in regard of griefe and trouble of minde; yet for want of better resolution in particular cases, within the compasse of their generall or personall callings (though otherwise, men indued with some measure of knowledge & obedience) they haue either abused, or els quite relinquished and forsaken their callings, and thereby become scandalous, and offensive vnto others.

Now

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Now then, as by these and sundry other Instances of prooffe, the matter it selfe appeares to be of great waight and importance: so it is most meete, that the best and fittest course should be taken, in the teaching and inforcing of the same. In which regard we haue iust cause to challenge the Popish Church; who in their Case-writings haue erred, both in the substance & circumstances of this Doctrine, as shal appeare in the sequelle.

First, because the dutie of releeuing the Conscience, is by them commended to the sacrificing Priest: which, though according to their owne Canons (b) he should be a man of knowledge, and free from imputation of wickednesse; yet oft times it falls out that he is either vnlearned, or els wicked and lewd of conuersation, and consequently vnfit for such a purpose.

Secondly, they teach that their Priests appointed to be comforters & releuers of the distressed, are made by Christ himselfe (c) *iudges of the Cases of Conscience*, hauing in their owne hands a *iudiciarie power* and authoritie, truly & properly to bind or to loose, to remitte or to retaine sinnes, to open or to shutt the kingdome of heauen: Whereas the Scripture vttereth a contrarie voice, that Christ onely hath the keyes of *Dauid*, which properly and truly openeth, and no man can shutt, and properly and truly shutteth, and no man can open. And the Ministers of God are not called to be *absolute Iudges* of the Conscience, but onely Messengers and *Embassadours of reconciliation*; whereupon it followeth, that they cannot bee (d) the authors and giuers of remission of sinnes, but onely the Ministers and Dispensers of the same.

Thirdly, the Papists in their writings haue scattered here and there, sundrie false and erronious Grounds of Doctrine, much preiudiciall to the direction or resolution of the Conscience in time of neede: as namely, First, That a man in the course of his life, may build himselfe vpon the faith of his teachers, and for his saluation, rest contented with an *implicite* and *unexpressed faith*. Which doctrine, as it is an onely meane to keepe men in perpetuall blindness and ignorance; so it serueth to no other purpose in the time of Temptation, but to plunge the hart of man into the pit of despaire, it beeing vncapable of comfort, for want of particular knowledge and understanding of the word and promise of God. Secondly, That euery man ought to stand in feare and doubt of the remission and

pardon

^b Decret. de
penit. dist. 6.
cap. 1. Caueat
spiritualis iu-
dex, vt sicut
non commisit
crime nequi-
tiae, ita non
careat mune-
re scientiae.
^c Iudices in
causis penite-
tium. Bell. de
pen. lib. 3. c. 2.
Concil. Trid.
sess. 14. can. 9.
Prolog. in
Summ. Anto-
nin. Archie-
pisc. Florenti-
ni.
Mark. 2. 10.
Reu. 3. 8.
2. Cor. 5. 20.
^d Theophi.
comment. in
Ioan. 3. 34. &
Hieron. l. 3.
comment. in
Math. super
verba, Tibi da-
bo clauas. E-
manuel Sa. in
Aphor. confes-
sationum.
Summa An-
gelica. capit.
Fides parag.
6. 7.
Concil. Trid.
sess. 6. cap. 2.

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pardon of his finnes, and that no man can be assured by the certentie of faith, either of the present fauour of God, or of his owne saluation. True it is, that in respect of our owne vnworthinesse and indisposition, we haue iust cause, not onely to doubt and feare, but to despaire and be confounded before the indignant seat of God. Yet that a man should not be certainly resolved by faith of the mercie of God, in and for the merit of Christ, is a comfortlesse doctrine to a distressed soule, and contrarie vnto the sauing (a) word of the Gospell, which teacheth, that certentie floweth from the nature of faith, and not doubting. III.

Mat. 14. 31.
Iam. 1. 6.
Rom. 4. 20.
Concil. Trid.
sess. 14. can. 7.

That every man is bound in conscience vpon paine of damnation, to make speciall confession of his mortall finnes, with all the particular circumstances thereof, once every yeare to his Priest. This position and practice, besides that it hath no warrant of sacred writte, nor yet any ground of Orthodoxe antiquitie, for 800. yeares, more or lesse after Christ: it maketh notably to the disturbing of the peace of Conscience, in time of extremitie; considering that it is impossible, either to vnderstand or remeber all, many beeing hidden and vnknowne. And the minde being in this case informed that forgiuenesse dependeth vpon such an enumeration, may thus be brought into doubt and distrust, and will not be able to rest by faith in the sole mercie of God, the onely soueraigne medicine of the soule. Againe, the griefe of the minde, doth not alwaies arise from all the finnes that a man hath committed, neither doth the Lord set before the sinners eies, whatsoeuer euill hath binne done by him; but some one or more particulars. And these are they, that doe lie heauie vpon the heart; and to be eased of them, will be worke enough, though he doth not exhibite vnto the Confessour, a Catalogue of all the rest. IV. That some finnes are

Psal. 19. 12.

Peccati veniale, quod non tollit ordinem ad ultimum finem, vnde non meretur poenam eternam, sed temporalem. Iacob. de Graphiis. Decision. aureat. Cas. Conf. l. 1. cap. 6.

veniall, because they are onely besides the Law of God, not against it, and because (a) they binde ouer the sinner onely to temporall, and not to eternall punishments. This conclusion, first, is false; For though it be granted, that some offences are greater, some lesser, some in a higher degree, others in a lower: Againe, that finnes in regard of the euent, beeing repented of, or in respect of the person sinning, beeing in Christ, and therefore accounted iust, are pardonable, because they are not imputed to condemnation; yet there is no sinne of what degree soeuer, which is not simply, and of it selfe mortall, whether we respect the nature of

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the sinne, or the measure and proportion of diuine iustice. For in nature it is an *anomie*, that is to say, an aberration from the perfect rule of righteousness, and therefore is subiect to the curse, both of temporarie and eternall death. It is an offence against the highest Maiestie, and consequently, man standeth by it engaged to euerlasting torment. Secondly, it is a weak and insufficient ground of resolution, to a troubled Conscience. For whereas true and sauing ioy is the daughter of sorrow, and the heart of man cannot bee lifted vp, in assurance of Gods fauour, to the apprehension and conceipt of heavenly comforts, vnlesse it bee first abased, and by true humiliation, brought to nothing in it selfe; The remembrance of this, that the offence committed is veniall, may in some cases too much inlarge the heart, and giue occasion to presume, when happely there will be reason to the contrary. And if not that, yet in case of falling by infirmitie after grace receiued, the minde beeing forestalled with this erronious conceipt, that the sinne is lesse, then it is indeede, because veniall, may in the issue be lesse quieted, and more perplexed. V. *That a man may satisfie the iustice of God, for the temporall punishment of his sinnes committed.* To omit the vntruth of this position; How it maketh to the easing of the heart, or the allwaging of the griefe of minde in temptation, I appeale to common experience. For when a man, beeing assured of the pardon of his sinnes, shall yet consider, that there is something more behind to be done on his part, how can he in probabilitie, rely himselfe wholly vpon Christs satisfaction? How can he reape vnto himselfe from thence any assurance of reconciliation to God, whome he formerly offended? If we may and must doe something in our owne persons, whereby to appease the wrath of God, why hath our Sauiour taught vs for our hearts reliefe, wholly and onely to make the plea of pardon for our sinnes? True it is indeede, that Popish Confessours doe teach their penitents, when they feele the wrath of God vpon them for sinne, to stoppe the mouth of Conscience, by performance of a *formall humiliation* and repentance; yea, to offer vnto God some ceremoniall duties in way of satisfaction. But when sorrow seizeth vpon the soule, and the man falls into temptation, then it will appeare that these directions were not currant; for notwithstanding them, he may want sound comfort in Gods mercie, and runne into despaire

1. Ioh. 3. 4.

Concil. Trid.
sess. 14. can. 13.

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despaire without recouerie. And for this cause, vpon experience it hath bin prooued; that euen Papists themselues in the houre of death, haue bin content to renounceth their own works, yea the whole bodie of humane satisfactions, and to cleaue onely to the mercie of God in Christ for their saluation.

By these instances, and many more that might be alleadged to this purpose, it is apparent, vpon how weake and vnstable Grounds the *Case-diuinitie* of the Popish Church standeth; and how indirect a course they take, for the resolution and direction of the troubled Conscience.

Now, by the benefit and abuse of this Doctrine, wee see how necessarie it is, that in Churches which professe Christian religion, it should be more taught, and further enlarged, then it is. And to this purpose it were to be wished, that men of knowledge in the Ministerie, that haue by the grace of God attained vnto the *Tongue of the learned*, would imploy their paines this way: not onely in searching into the depth of such points as stand in bare speculation, but in annexing thereunto the grounds and conclusions of practice, wherby they might both informe the iudgement, and rectifie the conscience of the hearers. By this meanes it would come to passe, that the poore distressed soule might be releued, pietie & deuotion more practiced, the kingdome of sinne, *Satan*, and Antichrist weakened, and impayred, and the contrarie kingdome of Christ Iesus more and more established.

What the Author and Contriuier of the Discourse ensuing hath done in this behalfe, it is euident by the whole course of his writings, that he hath left behinde him: all which, as they doe openly shew vnto the world, how great a measure of knowledge and vnderstanding, with other endowments both of nature and grace, the Lord had enriched him withall; so they doe carrie with them the sweet saueur of pietie and sanctification, wherewith he approoued his heart vnto God, and his life vnto men. Wherein also vpon occasion, he hath propounded, and explained sundry notable rules of direction and resolution of the Conscience; as will appeare to the view of the learned and well-aduised Reader.

To let passe all the rest: this present Treatise giueth very sufficient testimonie of his knowledge and dexteritie in that kinde; which could not be attained vnto without great paines,
much

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much obseruation, and long experience. A labour which commendeth it selfe to the Church of God in two respects principally. One, because his grounds and principals are drawne either directly, or by iust consequence out of the written Word, and so are of greater force, to conuince the conscience, and to giue satisfaction to the minde, either doubting, or distressed. The other, for that it is deliuered with such perspicuitie, and disposed in such order and Methode, as fitteth best for the vnderstanding and memory of any, whosoever shall peruse it.

Now this whole Treatise of the Questions, I haue made bold to present vnto your Lordsh. and to publish abroad vnto your protection. First, because God, who vouchsafeth speciall fauour to them that honour him, hath adorned your estate with Honour, your person inwardly with many rich graces of his Spirit, and outwardly with the profession and practice of true Religion; a thing directly confirmed by your vnfeined loue of the truth, and continuall fauours to the Teachers of the same, the Ministers and Dispensers of the Gospel. Secondly, because as the Author of these Cases, was himselfe in many respects, bound vnto your Hon. while he liued; so his wife and children for his sake, haue receiued much kindenes at your hands, since his death; a manifest prooffe of the truth & synceritie of your affection towards him in the Lord. And in the last place, it was my desire, by setting them forth vnder your name, to giue some testimonie of dutie to your Hon. presuming that as you loued the Author, so you will be pleased to patronize the Worke, and fauourably to interpret, of the paines and good intention of the publisher. And thus crauing pardon for my boldnes, I humbly take my leaue, and commend your Lordsh. to the grace and fauour of God in Christ. From, *Emanu. Coll. in Cambridge.*

Your Hon. in all dutie to be
commanded,

Tho. Pickering.

To the godly and well affected

Reader whose cuer.



DO E now at the length offer unto thy view (Christian Reader) the whole Treatise of Casu- diuinitie, so farre as the Author proceeded in the deliuerie thereof before his death. If thou hast beene longer held in expectation thereof, then either thy selfe desirest, or was meete, I must in- treatate thy fauourable interpretation of my for- bearance, partly in regard of many priuate distractions, and sundrie occurrents wherewith I was detained from this dutie, and partly also in respect of my desire to publish it in such sort to thy contentment, that it might afterward require no further siling or forbisling by seconda- rie Corrections. Wherein notwithstanding mine endeauour to the con- trarie, my hope hath beene in part preiudiced, by reason of some faults escaped in the Printing, through want of carefull attendance on the Presse in my necessarie absence. The principall I haue noted in a Ta- ble before the first Booke, and the other of lesser moment, I commend to thy priuate pardon.

Touching the Treatise it selfe, I haue dealt as faithfully as I could, keeping close to the Preachers owne words, without any materiall ad- dition, detraction, or amplification. His Methode remaines the same in the bodie of the discourse, not admitting the least alteration. Onely it was thought conuenient to distinguish it into Bookes according to the seuerall distinct parts, the Bookes into Chapters, the Chapters that were most capable of diuision into Sections; and my meaning therein was, to helpe the memorie of the Reader, and to auoide tediousnes the daughter of long some discourses.

Now if in the perusing, thou either finde any thing amisse, or thy selfe haply not fully satisfied in particular; then remember what is the Lot of learned mens workes which are Scripta posthuma (wher- of these latter times haue yeelded many examples) to be left after a sort, naked and imperfect, when the Authors themselves are gone, who might haue brought them to perfection. Consider againe, that in regard of the weight of this worthie Argument, it were much better kindly and thankfully to accept & inioy these labours, how soeuer im- parted, then by their suppressing to be wholly deprived of such a bene- fite. And withall rest with me in hope, that as himselfe hath first traced the

To the Reader.

the way, and walked by the bankes of this maine Sea; so others upon this occasion, will be encouraged to attempt the like course, or at least to enlarge this worke by addition of more particulars. Meane while, not doubting of thy Christian acceptance of my paines for thy good, I commend them to thy loue, thy selfe vnto God and the word of his grace.
Eman. Coll. Novemb. 20. 1606.

Thine in Christ Iesus,

Thom. Pick.

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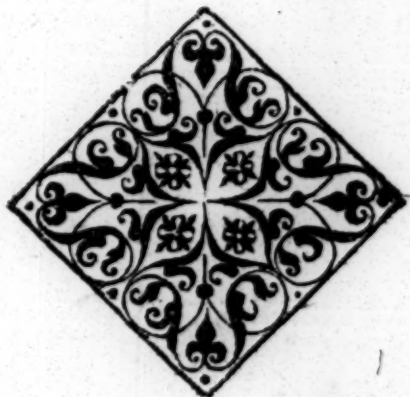
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THE FIRST BOOKE OF
the Cases of Conscience, concer-
ning Man, simply considered in him-
selfe without relation to another.

The Preface declaring the Ground
and Order of the Treatise fol-
lowing.

Isaiah. 50. 4.

*The Lord God hath given me a tongue of the learned, that I should
know, to minister a word in due time, to him that is wearie.*



N that part of the Prophecie which goes before, the holy Ghost setteth downe and foretelleth the Calling of the Gentiles, which was to begin at the death of Christ, and from thence to continue vnto this day, & so consequently to the end of the world.

In the former verses of this Chapter, there is mention made of the reiection of the Iewes; I meane not a generall, but a particular reiection, namely then, when they were in affliction in the daies of Isaiah. Now in this, and so in all other Prophecies of the like kinde, which intreat of this point; Christ himselfe is brought in, speaking in his owne person; and the words of this Chapter from the beginning, to this present verse and the rest that follow, are the wordes of Christ the Mediatour.

In the verses going before, he disputes the ease of their reiection, and the summe of the whole disputation is: that either he or they themselves were the causes thereof; but he was not the cause, and therefore they themselves by their sinnes. The reason, whereby he prooues that they themselves were the cause, is framed in this sort. You Iewes cannot bring any writing or bill of divorce, to shew that I reiected you: therefore I appeale euen to your owne consciences, whether you haue not brought

brought this iudgement vpon your selues, by your iniquities, verse 1. On the other side, the reason why God was not the cause, is: because he for his part called them in great mercie and loue: but when he called they would not obey, vers. 2.

Now in the end of the second verse, is contained an answer to a secret reply, that some obstinate Iewe might make after this manner: God hath not now the like power in sauing and deliuering vs, as he hath had in former times: therefore wee cannot hope or expect any deliuerance from him, and how then shall we doe in the meane while? To this the Lord himselfe maketh answer, vers. 2, 3, 4. that his hand is not shortned, nor his power lessened in regard of greater workes, much lesse in respect of their deliuerance; and though the present affliction which they endured, was great and tedious, yet they were not to be ouermuch dismayed in themselves, but rather to be comforted: because God hath giuen him *the tongue of the learned*, to minister a word in season to the wearie and distressed; and consequently, that he had power to ease and refresh that their wearines and affliction.

In this text then, there is set downe one principall dutie of Christs propheticall office, by allusion to the practises of the Peophets in the old Testament, especially those which belonged to the schooles of *Elias* and *Eliu*, who are here termed *the learned*. And out of the words thereof, one speciall point of Instruction may be gathered, namely, *That there is a certaine knowledge or doctrine reuealed in the word of God; whereby the consciences of the weak may be rectified and pacified.* I gather it thus: It was one speciall dutie of Christs propheticall office, to giue comfort to the consciences of those that were distressed, as the Prophet here recordeth. Now as Christ had this power to execute and performe such a dutie, so he hath committed the dispensation thereof to the Ministers of the Gospel. For wee may not thinke that Christ in his owne person, ministred and spake words of comfort to the wearie, in the times of the Prophets, because he was not then exhibited in our nature; and yet he did then speake, but how? in the persons of the Prophets. So likewise, because Christ now in the new Testament, speakes not vnto the afflicted in his owne proper person, it remaineth therefore, that he performes this great worke in the Ministrie of Pastours and Teachers vpon earth, to whom he hath gi-

uen knowledge, and other gifts to this end and purpose. There must needs therefore be a certain and infallible doctrine, propounded and taught in the Scriptures, whereby the consciences of men distressed, may be quieted and releued. And this doctrine is not attained vnto by extraordinarie revelation, but must be drawne out of the written word of God.

The point therefore to be handled is, What this doctrine should be? It is not a matter easie and at hand, but full of labour and difficultie: yea very large, like vnto the maine sea: I will onely (as it were, walke by the bankes of it, and propound the heads of doctrine, that thereby I may, at least, occalion others, to consider and handle the same more at large.

That I may proceede in order: First, I am to lay downe certaine Grounds or Preambles, which may giue light and direction to the things that follow: and in the next place, I will propound and answer the maine and principall Questions of Conscience.

CHAP. I.

Of the two first Grounds of Cases, Confession, and the degrees of Goodnesse.



HE Grounds or Preambles are especially foure. The first, touching Confession. The second, touching the degrees of Goodnesse in things and actions. The third, touching the degrees of Sinne. The fourth and last concerning the Subiection and Power of conscience.

Of these in order.

Sect. 1.

The first Ground is, That in the troubles of conscience, it is meete and conuenient, there should alwaies be vsed a *private Confession*. For Iames saith, *Confesse your faults one to another, and pray one for another,* thereby signifying that Confession in this case is to be vsed as a thing most requisite. For in all reason, the Physician must first know the disease, before he can applie the remedie: and the griefe of the heart will not be discerned, vn-
Iam. 5. 16.

lesse it be manifested by the confession of the partie diseased; and for this cause also in the griefe of conscience, the *scruple*; that is, the thing that troubleth the conscience, must be knowne.

Neuerthelesse in priuate confession, these caueats must be obserued. First, it must not be vrged, as a thing simply or absolutely necessarie, without which there can be no saluation. Againe, it is not fit that confession should be of all sinnes, but onely of the *scruple* it selfe, that is, of that or those sinnes alone, which doe trouble & molest the conscience. Thirdly, though confession may be made to any kind of man, *Confesse one to another*, (saith *James*;) yet is it especially to be made to the Prophets and Ministers of the Gospel. For they in likelyhood, of all other men, in respect of their places and gifts, are the fittest and best able to instruct, correct, comfort and enforme the weake and wounded conscience. Lastly, the person to whom it is made, must be a man of trust and fidelity, able and willing to keep secret things that are reueiled, yea to burie them (as it were) in the graue of obliuion, for *Loue couereth a multitude of sinnes*.

Sect. 2.

The next Ground is touching the degrees of Goodnesse in humane things and actions. Goodnesse in things is two-fold; vncreated and created. Vncreated is God himselfe, who neuer had beginning, and who is goodnesse it selfe, because his nature is absolutely and perfectly good, and because he is the author and worker thereof, in all things created. Created goodnes, is that whereby the creature is made good; and it is nothing els, but the fruit of that goodnesse, that is essentially in God. Now the degrees thereof are these. There is a generall or naturall Goodnesse in creatures, and a more special or morall Goodnesse.

Generall Goodnesse is that, whareby all creatures are accepted and approoued of God, by whom they were both created & ordained. Thus every creature is good, partly by creation, & partly by ordination. By creation it is, that the substance of each creature, as of the Sunne, the Moone, the Earth, Water, Meate, Drinke, &c. is good, hauing the being thereof from God.

God. Hence also the essentiall properties, quantities, qualities, motions, actions and inclinations of the creatures, in themselves considered, withall their euents, are good. By the same generall goodnesse also, euen the Diuell himselfe and his actions, as he is a substance; and as they are actions, hauing their beeing from God, are good. Things againe do take vnto them the condition of Goodnesse, not onely by creation, but also by Gods ordination, whereby they are directed and appointed, to some certen vses and endes. Thus the euill Conscience, Hell, and Death are good, because they are ordained of God, for the execution of his iustice, howsoeuer in themselves and to vs they be euill.

Besides this generall and naturall goodnesse, there is also a *speciall* or *morall* goodnes properly so called: and it is that, which is agreeable to the eternall and vchangeable wisdom of God, reuealed in the Morall Law, wherein it is commanded; & things as they are therein commanded to be done by God, are good *morally*. Now of actions *morally* good, there be two degrees: for they are either good in themselves alone, or good both in themselves, and in the doer. In themselves alone some things be *morally* good: for example, when a wicked man giues an almes, it is a good worke onely in it selfe, but not good in the doer, because it is not done in faith, and from a good conscience: and so are all the vertues of the Heathen, *morally* good in themselves, but they are not good in heathen men: for in them they are but * *beautifull finnes*. The next degree of goodnes is, whereby things and actions are both good in themselves, and in the doer also. Of this sort were the prayers and almes of *Cornelius* good in themselves, and in him also, because he was a beleener.

* Splendida poecata.

Act. 10.

Now, opposite to things and actions *morally* good or euill, are actions and things of a middle nature, commonly tearmed *Indifferent*, which in themselves beeing neither good nor euill, may be done or not done without sinne; In themselves I say, for in their circumstances, they are and may be made either euill or good. And here we must remember, to put a difference betweene conueniencie, & inconueniencie, which ariseth from the nature of indifferent things. *Conueniencie* is, when a thing or action is so fitted to the circumstances, and the circumstances fitted to it, that thereby it becomes a thing Conuenient.

On the other side, *Inconuenience* is when the thing or action is done in vnmeete circumstances, which bring some hurt or losse to the outward man, or stand not with decencie: and therefore doe make it to be Inconuenient. And by this that hath beene said, we may discerne, when an action is good, euill, indifferent, conuenient, or inconuenient.

CHAP. II.

Of the nature and differences of Sinne.



He third Ground, is touching the degrees or differences of Sinne. And here we must first of all search, what is Sinne properly, and what is properly a Sinner.

Sect. I.

1. Ioh. 3. 4.

Sinne in his proper nature (as Saint *Iohn* saith) is an *anomie*, that is, a want of conformitie to the law of God. For the better vnderstanding whereof, we must know, that there were in *Adam* before his fall, three things not to be seuered one from the other: the Substance of his bodie and soule: the Faculties and powers of his bodie and soule: and the Image of God consisting in a straightnes, and conformitie of all the affections, and powers of man to Gods will. Now when *Adam* falls, and sinnes against God, what is his sinne? Not the want of the two former, (for they both remained) but the very want, and absence of the third thing, namely, of conformity to Gods will. I make it plaine by this resemblance; In a musickall instrument, there is to be considered, not only the instrument it selfe; and the sound of the instrument, but also the harmony in the sound. Now the contrary to harmonie, or the disorder in musicke, is none of the two former; but the third, namely the discord, which is the want or absence of harmony, which we call *disharmonie*. In the same manner, the sinne of *Adam*, is not the absence either of the substance, or of the faculties of the soule and the body, but the want of the third thing before named; and that is, conformitie or correspondencie to the will of God, in regard of obedience. But some may say, the want of conformitie in the powers of the soule, is not sinne properly:

properly: because in sinne, there must be not onely an absence of goodnesse, but an habite or presence of euill. I answer, that this very want of conformitie, is not onely the absence of goodnesse: but also the habite or presence of euill. For as this want enters in, and is receiued into mans nature, it is properly a want or absence of goodnesse; againe after it is receiued into the nature of man, it continues and abides in the powers and faculties thereof, and so it carries the name of an habit.

It may be said againe that lust and concupiscence, that is, Originall sinne, drawes the heart away from the seruice of God, and entises it to euill. Now to entise or draw away, is an action, and this action cannot proceed of a meere priuation or want.

Ans. We must consider Originall sinne two waies: first ioynedly with the thing or subiect, in which it is; secondly by it selfe in his owne nature. If we consider it with his subiect, it is an euill inclination or action; but if we consider it simply in it owne nature, it is no inclination, or action, but a want. And the like consideration is to be had of actuall sinne. For example: In murther there are two things: one is, the action of moouing the bodie, and of holding vp the weapon, &c. which is no sin properly, if it be considered as an action: because euery action comes from God, who is the first cause of all things and actions. Again, in murther there is a second thing, namely, killing or slaying of the man, which is the disorder or aberration in the action, whereby it is disposed to a wrong vse and end: and thus the action is a sinne, namely, in respect it wants conformitie to the will of God. The nature then of the sinne lies not in the action, but in the manner of doing the action: and Sinne properly is *nothing formally subsisting, or existing* (for then God should be the author of it, in as much as he is the creatour and ordainer of euery thing and action,) but it is an *ataxie*, or absence of goodnesse and vprightnes, in the thing that subsisteth. Whereupon it is well & truly said in Schooles, *In sinne there is nothing positive*: but it is a want of that which ought to be, or subsist, partly in the nature of man, and partly in the actions of nature. Thus we see what Sinne is.

In peccato nihil positivum.

Sect. 2.

a. Culpa.

a. catus.
a. gna.

The second thing to be considered, is, what is a Sinner properly? For the knowledge hereof, we must consider in euery sinne foure things: first, the *faulr* whereby God is offended: then, the *guilt* whereby the conscience is bound ouer vnto punishment: thirdly, the *punishment* it selfe, which is eternall death. Of these three, not the guilt or punishment; but the faulr or offence, makes a man a sinner.

a. Maculae

Howbeit here is a further difficultie. When a man hath committed some offence, and the said offence is done and past, it may be some twentie or thirtie yeares: yet the partie offending, doth not therefore cease to be a sinner. Now then I demaund, what is the very thing, for which he is named and tearmed still a sinner in the time present, the offence beeing past? The answer is, that euery actuall sinne, beside the three former, must be considered with a fourth thing, to wit, a certaine *staine*, or *blotte*, which it imprints and leaues in the offender as a fruit: and that is an inclination, or euill disposition of the heart, whereby it becomes more apt and prone to the offence done, or to any other sinne. For look as the dropsie man, the more he drinkes, the drier he is, and the more he still desires to drinke: euen so a sinner, the more he sinnes, the apter is he to sinne, and more desirous to keepe still a course in wickednes. And as a man that lookes vpon the Sunne, if he turne his face away, remaines turned vntill he turne himselfe againe: so he that turnes from God by any sinne, makes himselfe a sinner, and so remaines, vntill he turne himselfe againe by repentance. Thus *David* was a sinner, not onely in the very act of his adulterie and murther: but euen when the act was done and past, he remained still a murtherer and an adulterer; because a new, or rather a renewed pronenesse to these, and all other sinnes, tooke place in his heart by his fall, and got strength, till he turned to God by repentance, vpon the admonition of the Prophet. The thing then, whereby a sinner is tearmed a sinner, is the Fault together with the fruit thereof, namely, the Blot imprinted in the soule, so oft as men doe actually offend.

The Vse of this doctrine touching sinne, is twofold. First, by it we learne & see what is Originall sin, wherby an infant in
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the first conception and birth is indeed a sinner. Every Infant must be considered as a part of *Adam*, proceeding of him and partaking of his nature: and thereby it is made a sinner, not onely by imputation of *Adams* offence, but also by propagation of an aptnesse, and pronenesse vnto euery euill, receiued together with nature from *Adam*. And thus ought we to conceiue Originall sinne, not to be the corruption of nature alone, but *Adams* first offence imputed, with the fruit thereof the corruption of nature, which is an inclination vnto euery euill, deriued together with nature from our first Parents. Secondly; by this we are taught to take heed of all and euery sinne, whether it be in thought, word, or deed: because the committing thereof, though in respect of the act it passeth away in the doing, yet it breedeth and encreaseth a wicked disposition in the heart, (as hath beene said) to the offence done, or any other sinne. Men deceiue themselves, that thinke all the euill of sinne, to be onely in the act of sinning and to goe no further; whereas indeed euery offence hath a certen blot going with it, that corrupteth the heart, and causeth man to delight and lie in his offence: which lying in sinne is a greater cause of damnation, then the very sinne it selfe. This therefore must admonish vs, to take heede lest we continue in any sinner: and if it fall out, that through infirmitie we be ouertaken by any temptation, we must labour to rise againe, and turne from our sinne to God, by new and speedy repentance.

Sect. 3.

Thus much of Sinne it selfe. Now follow the Differences thereof, which are manifold. The first sort are to be gathered from the causes and beginnings of sinne in man: which are threefold, Reason, will, and Affection.

The differences of sinne in respect of Reason are these: First, some are sinnes of knowledge, some of ignorance. A sinne of knowledge is, when a man offends against his knowledge, doing euill when he knoweth it to be euill: and this is greater then a sinne of ignorance; for *he that knoweth his masters will, and doth it not, shall be beaten with many stripes.* A sinne of ignorance is, when a man doth euill, not knowing it to be euill. Thus *Paul* was a blasphemmer, an oppressour, and persecuted the Church.

of

of Christ ignorantly, and in a blinde zeale, not knowing that which he did to be euill. Now by ignorance, here I meane an ignorance of those things which ought to be knowne; and this is two-fold: simple, or affected. Simple ignorance is, when a man after diligence and good paines taking, still remaines ignorant: this ignorance will not excuse any man, if it be of such things as he is bound to know: for it is said, *He that doth not his masters will*, by reason he knew it not, *shall be beaten with stripes*, though fewer.

And in this regard, euen the Heathen which knew not God, are inexcusable, because they were bound to haue knowne him. For *Adam* had the perfect knowledge of God imprinted in his nature, and lost the same through his owne default, for himselfe and his posteritie. And it is the commaundement of God (whereunto euery man is bound to performe obedience) that man should *know him*, that is, his will and word.

But some may say then, how can any man be saued, seeing euery man is ignorant of many things which he ought to know?

Ans. If we know the grounds of religion, and be carefull to obey God according to our knowledge, hauing withall a care & desire to encrease in the knowledge of God and his will, God will hold vs excused: for our desire and endeauour to obey, is accepted for obedience it selfe. And the greater this simple ignorance is, the lesse is the sinne. For hereupon it was, that *Peter* lessened, and (in some sort) excused the sinne of the Iewes, in crucifying Christ, because they did it *through ignorance*: and so doth *Paul* his sinne in persecuting the Church, when he alleadgeth, that it was *done ignorantly in vnbeliefe*. But howsoeuer this sinne by such meanes may be lessened, yet remaines it still a sinne worthy condemnation. Affected ignorance is, when a man takes delight in his ignorance, and will of purpose be ignorant: not vling, but contemning the meanes, whereby to get and encrease knowledge: and that carelesly and negligently, because he will not leaue sinne which he loueth, nor forsake the euill trade of life, wherein he delighteth. This is the sinne of those wherof *Iob* speaketh, who say vnto God, *Depart from vs: for we desire not the knowledge of thy waies*. And of whom *David* complaineth, that *they flatter themselues in their owne eyes, and haue left off to vnderstand, and to do good*. This ignorance is damnable and diuclish: it excuseth no man, but doth rather

aggrauate

Agg. 7.

2. Tim. 1. 13.

Iob. 21. 14.

Psal. 36. 2. 3.

aggrauate and encrease his sinne: yea is it the mother of many grieuous enormities.

Againe, Ignorance is twofold: of the (a) Law, or of the thing the Law requireth. Ignorance of the law is, when a man knowes not the Law of God written, nor the Law of nature. This ignorance may somewhat lessen the sinne, but it excuseth no man: because it is naturall, and every man is bound to know the Law. Ignorance of the thing the Law requireth, is the Ignorance of the (b) fact: and that is either with the fault of the doer, or without the fault.

^a Ignorantia in
re.

^b Ignorantia facti.

Faultie ignorance, is the ignorance of a fact, which he might haue preuented. As when a man in his drunkenesse killeth another: in this fact, not knowing what he doth, he also knoweth not that he hath offended: and yet because he might haue preuented his drunkenesse, therefore he is faultie, and sinneth. Faultie ignorance is, when a fact is done, which could not be either knowne, or auoided before hand. For example: if a man be lopping a tree, and his axe head fall from the helve, out of his hand, and kils another passing by; here is indeede manslaughter, but no voluntarie murther: because it was a thing that could not be auoided, and did not fall out through his default. And this ignorance is excusable.

The second Fountaine of Sinne, is the Will, from whence arise these three differences of sinnes: some are from the will immediately, some besides the will, and some are mixt, partly with the will, and partly against the will.

Sinnes proceeding from the will, are properly tearmed *voluntarie*; such as the doer moued by his owne will commits, though he know them to be euill. And here, the more free the will is, the greater is the sinne: for will added to knowledge, makes the sinne greater. Vnder voluntarie sinnes, are comprehended all such, as proceed from stirred affections, as when a man tells a lie for feare, or striketh another in anger: and the reason is, because these offences, though they are not done vpon deliberation, but arise from the violence of affection, yet they do not exclude Consent. Hither also we may referre, sinnes committed by compulsion: as when a man is forced to denie his religion, his offence in deede and in truth is voluntarie, (though some otherwise thinke it to be a mixt action.) For compulsion doth not reach to the will, but to the outward man, and

and serues to draw forth a consent: and when consent is yeelded, he denies his religion voluntarily: for *the will cannot be constrained.*

Voluntas non
cogitur.

In the next place, sinnes beside the will are such, as are neither directly from the will, nor against it. Of this sort are the first sudden motions vnto sinne, conceiued in the heart with some inward pleasure and delight: and these are truly sinnes, though in respect little sinnes; condemned in the last commandement. And they are not from the will, because they goe without and before consent: neither yet are they against the will, because then the heart would not take delight in them.

Here by the way, we are not to note, against the doctrine of the Papists, that that all sinnes are not voluntarie: for whatsoever wanteth conformitie to the law of God, is sinne, whether it be with consent of will or no. But many such desires and delights, arise suddenly in the heart of man, which are not according to the law of God, and haue no consent or approbation of will. In like manner, when one man kills another, thinking that he killeth a wild beast; if the same man remembreth afterwards what he hath done, and is not grieued for the fact, in this case he hath sinned; because his not grieuing, is offensive vnto God, though the fact were meerely besides his will.

Mixt sinnes are partly from the will, partly against it. Of this sort are the workes of the man regenerate, which are done partly with his will, and partly against his will, beeing partly good, and partly euill. The reason hereof is this; There are in man after regeneration, two contrarie grounds or beginnings of actions: to wit, naturall corruption, or the inclination of the minde, will, and affections, to that which is against the Law, called the Flesh; and a created qualitie of holines wrought in the said faculties by the holy Ghost, tearmed the Spirit. And these two are not seuered, but ioyned and mingled together, in all the faculties and powers of the soule. Now betweene these, there is a continuall combate, corruption fighting against grace, and grace against corruption. Hence it is that there beeing euen in one and the same will contrarie inclinations, there must necessarily flow from the man regenerate, contrary actions; the flesh in euery action, willing that which is euill, and the Spirit on the other side, that which is good. This *Paul* confessed and acknowledged, vpon his owne experience, after his conuersion,

version, when he said, *I will be perfect with you; but I finde no* Rom. 7. 18.
meanes [perfectly] to doe that which is good. Again, *I delight in the* and 22. 23.
law of God, concerning the inner man; but I see another law in my mem-
bers, rebelling against the law of my minde, and leading me captive to
the law of sinne which is in my members.

The third Ground or Fountaine of Sinne in man, is Affe-
 ction: from whence doe proceed two kindes, namely, sinnes
 of Infirmitie, and sinnes of Presumption.

Sinnes of Infirmitie are such, as proceed from the sudden
 passions of the mind, and the strong affections of the heart: as
 from hatred, griefe, anger, sorrow, and such like. These sinnes
 are commonly thought to be in all men: but the truth is, they
 are properly incident to the regenerate. For Infirmitie cannot
 be saide properly to be in them, in whome sinne hath firmi-
 tie or strength, and where there is no power of grace at all. A-
 gaine, the man that is regenerate, sinneth not, neither when he
 would, because he is restrained by the grace of God that is in
 him: nor in what manner he would, partly because he sinneth
 not with all his heart, the strength of his flesh being abated
 by the Spirit; and partly, for that being fallen, he lies not still,
 but recouers himselfe by speedy repentance. An euident argu-
 ment, that the sinnes whereinto he falleth, are not presumptu-
 ous, but are ordinarily of weakenes and infirmitie.

Sinnes of Presumption are such, as proceed from pride, ar-
 rogancy, wilfulness, and haughtines of mans heart. Against these
David prayeth, saying, Let not presumptuous sinnes haue dominion Psal. 9. 31.
ouer me. And of them there be three degrees.

The first is: when a man wilfully goeth on in his sinnes, y^e
 on an erroneous perswasion of Gods mercy, and of his owne fu-
 ture repentance; this is the sinne of most men.

The second is, when a man sinneth wilfully, in contempt of
 the law of God: this is called by *Moses*, a sinne with a high hand, Numb. 15. 30.
 and the punishment thereof was, by present death to be cut off
 from among the people.

The third, when a man sinneth, not onely wilfully and con-
 temptuously, but of malice and spight against God himselfe,
 and Christ Iesus. And by this we may conceiue what is the sin
 against the holy Ghost: which is not euery sinne of presump-
 tion, or against knowledge and conscience: but such a kind of
 presumptuous offence, in which true religion is renounced: and
 that

that of set purpose and resolved malice, against the very Ma-
iestie of God himselfe and Christ, *Heb. 10. 29.*

Sect. 4.

Now follow other Differences of sinne in regard of the ob-
iect thereof, which is the Law. In respect of the Law, sinne is two-
fold: either of Commission or of Omission. I say, in respect
of the Law, because God hath revealed in his Law two sorts
of precepts: the one wherein some good thing is commanded to
be done, as to loue God with all our hearts, and our neighbour
as our selues: the other wherein some euill is forbidden to be
done, as the making of a grauen Image, the taking the name
of God in vaine, &c.

Now a sinne of Commission is, when a man doth any thing,
that is flatly forbidden in the Law and word of God: as when
one man kills another, contrary to the Law, which saith, *Thou
shalt not kill.* A sinne of Omission is, when a man leaueth vnper-
formed, some duty which the Law requireth: as for example,
the preserving of his neighbours life, or good estate, when it
lieth in his power so to doe. These also are truly sinnes, and by
them as well as by the other, men shall be tried in the last
iudgement.

Sinnes of Omission haue three degrees. First, when a man
doth nothing at all, but omits the dutie commanded, both in
whole and in part; as when hauing opportunitie and abilitie, he
doth not mooue so much as one finger, for the sauing of his
neighbours life.

Secondly, when a man performes the dutie enioyned, but
failes both in the manner and measure thereof. Thus the Hea-
then failed in doing good works, in that the things which they
did, for substance and matter were good & commendable, bee-
ing done vpon ciuill and honest respects; and referred to the
common good; yet in truth their actions were no better then
sins of omission, in as much as they issued frō corrupted foun-
taines, hearts void of faith: & aimed not at the maine end, and
scope of all humane actions, the honour and glorie of God.

Thirdly, when a man doth things in a right manner, but fai-
leth in the measure thereof. And thus the children of God doe
sinne, in all the duties of the law. For they doe the good things

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the law commandeth, in loving God and their neighbour: but they cannot attaine to that measure of loue, which the law requireth. And thus the best men liuing, doe sinne in every good worke they doe: so as if God should enter into iudgement, deale with them in the rigour of his iustice, and examine them by the strict rule of the Law, he might iustly condemne them, euen for their best actions. And in this regard, when we pray daily for the pardon of our sinnes, the best workes we doe, must come in the number of them: because we faile, if not in substance and manner, yet at the least in the measure of goodnes, that ought to be in the doing of them. We must also haue care to repent vs, euen of these our sinnes of Omission, as well as of the other of Commission: because by leauing vndone our duty, we doe oftener offend, then by sinnes committed: and the least Omission is enough to condemne vs, if it should be exacted at our hands.

Sect. 5.

The next difference of sinnes may be this: Some are Crying sinnes, some are sinnes of Toleration.

Crying sinnes I call those, which are so hai nous, and in their kind so grieuous, that they hasten Gods iudgements, and call downe for speedie vengeance vpon the sinner. Of this kinde there are sundry examples in the Scriptures, principally foure. First, *Cains* sinne in murdering his innocent brother *Abell*; Gen. 4. 10. whereof it was said, *The voice of thy brothers blood crieth vnto me from the earth.* The next is, the sinne of *Sodom* and *Gomorrah*, which was pride, fulnes of dread, abundance of idlenesse, vnmercifull dealing with the poore, and all manner of vncleanesse, *Ezech. 16.* and of this, The Lord said, *that the cry of Sodom and Gomorrah was great, and their sinnes exceeding grieuous.* The third is, the sinne of *Oppression*, indured by the Israelites in Egypt, at the hand of *Pharaoh*, and his task-masters. The fourth, is mercilesse Injustice in wrongfull withholding, and detaining the labourers hire. Exod. 3. 7. & alia. 35. Exod. 23. 23. 27. Iam. 5. 4.

Now are they called Crying sinnes, for these causes: First, because they are now come to their full measure and height; beyond which God will not suffer them to passe, without due punishment. Again, the Lord takes more notice, and inquires further

further into them, then into others, by reason that they exceed, and are most eminent where they be committed. Thirdly, they call for present helpe to the afflicted and wronged, and consequently for speedie execution of vengeance, vpon the authors and committers of them. And lastly, because God is wont to giue eare vnto the cries of those that endure so heauie measure at the hands of others, and accordingly to helpe them; and reward the other with deserued punishment.

Next vnto these are sinnes of Toleration, lesse then the former: which though in themselves they deserue death, yet God in his mercie shewes his patience and long sufferance, vpon the committers therof, either deferring the temporall punishment; or pardoning both temporall and eternall to his Elect. Such a sinne was the ignorance of the Gentiles before Christs coming: which God deferred to punish, and (as we say) winked at it.

More especially, there be three sorts of sinnes of Toleration: the first is Originall sinne, or concupiscence, in the regenerate after regeneration, and the fruits thereof: for it is not quite abolished by regeneration, but remaines more or lesse molesting and tempting a man till death. And yet if we carrie a constant purpose not to sinne, and endeavour our selues to resist all tentations: this concupiscence of ours, shall not be imputed vnto vs, nor we condemned for it. And to this purpose the holy Apostle saith, *There is no condemnation to them that are in Christ.* Yet saith he not, *There is nothing worthe condemnation in them:* for Originall sinne remaines till death, truly deseruing damnation, though it be not imputed.

The second kinde of sinnes of Toleration are secret, vnknewne, and hidden sinnes in the regenerate. For *who can tell how oft he offendeth?* saith David. When a man that is the childe of God, shall examine his heart, and humble himselfe euen for all his particular sinnes, which he knoweth by himselfe: there shall yet remaine some vnknewne sinnes, of which he cannot haue a particular repentance; and yet they are not imputed, when there is repentance for knowne sinnes. As for example, David repents of his murder and adulterie, and yet afterwards (erring in iudgment by reason of the corruption of the times) he liued to his death in the sinne of polygamie, without any particular repentance, that we heare of. In like manner did the Patriarkes,

A. 8. 17. 30.
Hyperidion.

Rom. 8. 1.

Psal. 19.

Patriarkes, who may not altogether be excused: yet they were not condemned thereof: neither were they saved without repentance for this sinne, but God in mercie accepted a generall repentance for the same. And the like is the case of all the Elect, in regard of their secret and hidden faults: for vnlesse God should accept of a generall repentance for vnknowne sinnes, few or none at all should be saved. And herein doth the endless mercie of God notably appeare, that he vouchsafeth to accept of our repentance when we repent, though not in particular as we ought to doe. Neuerthelesse, this must not encourage, or imbolden any man to liue in his sinnes, without turning vnto God. For vnlesse we repent in particular, of all the sinnes we know, not onely our knowne offences, but euen our secret sinnes shal condemne vs. Many sinnes are committed by men, which afterwards in procelle of time are quite forgotten. Others are committed, which notwithstanding are not knowne, whether they be sinnes or no. And in doing the best duties we can, we offend often; and yet when we offend, we perceiue it not: and all these in the regenerate, through the mercie of God, are sinnes of Toleration, in respect of particular repentance.

The third kind of sinnes of Toleration, are certaine particular facts of men not approoued of in Scripture, and yet remitted in respect of punishment. Such was the fact of *Zipporah*, Exod. 4. 25. in circumcising her child, in presence of her husband, he being able to haue done it himselfe, and shee hauing no calling, to doe that which shee did. For though the hand of God was against him, yet was he not sick, (as some would excuse the matter) neither is there any such thing in the text: but it is rather to be thought, that she her selfe circumcised her sonne in hast, to preuent her husband: for the deede was done in some indignation, and shee cast the foreskin at his feete. And yet becaule this fact was some manner of obedience, in that the thing was done which God required, (though not in the manner that he required) God accepted the same, and staid his hand from killing *Moses*. Thus God accepted of *Ababs* humility, though 1. King. 21. it were in hypocrisie, becaule it was a shew of obedience: and for that deferred a temporall punishment, till the daies of his posteritie. God sent Lyons to destroy the Assyrians, that dwelt in 2. King. 17. Samaria, for their Idolatrie: yet so soone as they had learned to feare the Lord after the manner of the God of Israel, though they

they mingled the same with their owne Idolatrie, God for that halfe obedience, suffered them to dwell in peace.

Secl. 6.

3. Sam. 2. 25.

The first distinction of Sinnes may be this: some are sinnes against God, some against men. This distinction is grounded vpon a place in *Samuel*: *If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who shall pleade for him?*

Sinnes against God are such as are directly and immediately committed against the maiestie of God. Such are Atheisme, Idolatrie, Blasphemie, Periuurie, Profanation of the Sabbath, and all the breaches of the first Table.

Matth. 18.

Sins against men, are iniuries, hurts, losses, & damages; whereby our neighbour is in his dignitie, life, chastitie, wealth, good name, or any other way iustly offended or by vs hindred. And such actions, must be considered two waies: First, as they are iniuries and hurts done vnto our neighbour: and secondly, as they are anomies, or breaches of Gods law, forbidding vs to doe them: and in this second respect they are called sinnes, because sinne is properly against God: and therefore by sinnes against man, we are to vnderstand, iniuries, losses, or damages done vnto them. In this sense, must that place in *Matthew* be expounded: *If thy brother sinne against thee, &c.*

Secl. 7.

2. Cor. 6. 18.

The seauenth Difference of sins, is noted by *S. Paul*, where he saith, *Every sinne that a man doth, is without the bodie: but hee that commits fornication; sinmeth against his owne bodie.* In which place it is implied that some sinnes are without the bodie, and some against mans owne bodie.

Sinnes without the bodie, are such sinnes as a man committeth, his bodie being the instrument of the sinne, but not the thing abused. Such are Murther, Theft, and Drunkenesse: for in the committing of these sinnes, the bodie is but a helper, and onely a remote instrumentall cause, and the thing abused is without the bodie. For example: in drunkenesse, the thing abused by the drunkard, is wine or strong drinke: in theft, another

ther mans goods: in murther, the instrument whereby the fact is committed. The bodie indeede conferres his helpe to these things; but the iniurie is directed to the creatures of God, to the body and goods of our neighbour. And such are all sinnes, adulterie onely excepted.

Sinnes against the bodie, are those in which it selfe is not onely the instrument, but the thing abused also. Such a sinne is adulterie only, and those that are of that kind, properly against the bodie: first, because the bodie of the sinner, is both a furthering cause of the sinne, and also that thing which he abuseth against his owne selfe. Secondly, by this offence, he doth not onely hinder, but lose the right, power, and propertie of his bodie, in that he makes it the member of an harlot. And lastly, though other sinnes in their kind, do bring a shame and dishonour vpon the bodie, yet there is none that sitteth so high, or leaueth a blot so deeply imprinted in it, as doth the sinne of vncleannesse.

Secl. 8.

The eight distinction of sinnes is grounded vpon *Pauls* exhortation to *Timothie*: *Communicate not with other mens sinnes.* 1. Tim. 5. 22. Sinnes are either other mens sinnes, or Communication with other mens sinnes. This distinction is the rather to be knowne and remembred, because it serues to extenuate or aggravate sinnes committed.

Communication with sinne is done sundry waies. First, by counsell: thus *Caiphas* sinned when he gaue counsell to put Christ to death. Secondly, by commandement: so *Dauid* sinned in the murther of *Vrias*. Thirdly, by consent, or assistance, Rom. 1. 31. thus *Saul* sinned in keeping the garments of them that stoned *Steuens*, Act. 22. 20. and 7, 58. Fourthly, by prouocation: thus they sinne that prouoke others to sinne, & hereof *Paul* speaketh when he saith, *Fathers must not prouoke their children to wrath.* Eph. 6. 4. Fifthly, by negligence, or silence. This is the sinne of the Minister, when men are called to reprove sinne and doe not. Sixtly, by flattery, when men sooth vp others in sinne. Seauenthly, by winking at sins, or passing them ouer by slight reproofe, Eph. 5. 11. Thus *Elie* sinned in rebuking his sonnes, and thereby brought a temporall iudgement

Prou. 17. 15.

vpon him selfe, and his family, 1. Sam. 2. 4. Eightly, by participation, Eph. 5. 7. and thus they doe sinne, that are receiuers of the eues. Ninthly, by defending another man in his sinne: for he that iustifieth the wicked, and condemneth the iust, even they both are an abomination to the Lord.

Sect. 9.

1. Tim. 5. 24.

The Ninth distinction followeth. *Some mens sinnes* (saith Paul) *are open before hand; some follow after.* Which place by some is expounded thus: Some mens sinnes are kept secret, till the last iudgement, and some are reuealed in this life, before that day. This I thinke is a truth, but not the meaning of the text. For in the 23. verse the Apostle spake of Ordination, giuing charge to *Timothie*, that he should not suddenly admit any into Ecclesiasticall offices, lest he did partake with their sinnes. Now in this 24. verse, he rendereth a reason thereof, saying, *Some mens sins are open before hand:* that is, some mens faults and wants are knowne, before their ordination to Ecclesiasticall offices, and of such the Church may know what to iudge and say. But some againe follow after, that is, they are not reuealed till after their Ordination: and thus *Iudas* his wickednesse did not appeare at the first, but was reuealed after he was called to be an Apostle.

Rom. 6. 23.

And thus we see, what be the Differences of Sinnes: touching al which, this must be held & remembred for a Ground, That every sinne, in what degree soeuer it be, is mortal of it selfe: and no sinne is veniall in it owne nature. For the wages of every sinne is death: And, *Cursed is every one, that continueth not in all things, that are written in the booke of the Law, to do them, Gal. 3. 10.* This Ground must be holden against the Church of Rome: who in her Case-divinitie, vseth to pacifie the conscience, by teaching men, that sundrie sinnes are veniall.

Sect. 10.

Now though every sinne of it selfe be mortall, yet al are not equally mortall; but some more, some lesse. For the better vnderstanding whereof, it is to be remembred, that in Sinne there be sundrie steps and degrees, whereby one and the same sinne may

may be lessened or increased, and so become more or lesse hainous before God.

If it be asked, how can this be? I answer, that Sinne may admit aggrauation, or extenuation, sundrie waies. First, by the Circumstances which are principally seauen.

The first, is the subiect, or *person* sinning. For example: The sinne of a publike person, is more hainous, yea more mortall, then the sinne of a priuate man, because he is in eminent place, and his actions are more exemplarie and scandalous, then the actions of inferiour men. The seruant, that *knowes his masters will*, if he doth it not, is the greater sinner, and shall endure a greater punishment, then he that neglects the same vpon simple ignorance, *Math. 10. 15*. The Minister and Dispenser of the Word, if he be vnfaithfull and vnprofitable, his offence, and consequently his punishment, is farre greater then other mens, *Math. 5. 13*.

The second is, the obiekt or partie which is offended. In this respect it was that the Iewes did more hainously sinne in crucifying Christ the Sonne of God, the *Lord of glorie*, then did their fathers which persecuted and killed the Prophets. Again, the word of God teacheth that the iniurie that is done vnto those whome God tenderly loueth, is farre more displeasing vnto him, then if it were done to others. *He that toucheth you* (saies the Prophet, meaning the Iewes his chosen and beloued people) *toucheth the apple of his eye*, *Zach. 2. 8*. The man that deuileth mischief against his harmelesse brother that *dwelleth peaceably by him*, committeth a sinne most odious vnto God and man, *Prov. 3. 29*. *Psal. 7. 4*. He that is called & conuerted vnto God and Christ, and maketh not honest prouision for his owne, which are of his familie, is so notorious an offender, that *S. Paul* holds him a *denyer of the faith*, and worse then an Infidel, *1. Tim. 5. 8*. The person that shall raile vpon the Iudge, or speake euill of the Ruler of his people, is a greater transgressour of Gods commandement, then he that reuileth, or abuseth an ordinarie man, *Exod. 22. 28*.

The third is, the thing done in which the offence is committed. Thus, to falsifie the word of God, and to prophane his worship and Service, is much more abominable in his sight, then is the falsifying of the word of a man, or the abuse of humane lawes and ordinances. Thus againe, the hurting and indama-

ging of the person and life of our neighbour, is a more odious offence, then is the diminishing of his goods and outward estate: and the hurt that redoundeth by our default vnto his soule, is more offensive euery way, then the wrong that is offered vnto his bodie.

The fourth, is the Place where it is done. According to this Circumstance, if a man shall either speake or do any thing, that comes vnder the name of a breach of pietie or iustice, in publike place, as in *the congregation, in open court, or generall assembly*; and that with publike and generall scandall: he is a greater offender, then if he spake or did the same at home, in his closet.

The fift is the End. In regard hereof, he that stealeth, from another, that whereby he may satisfie his hunger, and saue his life, being driuen to extreame necessitie: offendeth in a lower and lesse degree, then the thiefe that robbereth by the high way side, for this end, to enrich himselfe by the losses of other men.

The sixt is the Manner how? Thus he that committeth vncleanness in the outward act, doth more grieuously sinne, and with greater scandall, then if he onely entertained an vncleane thought into his heart. And he that sinneth of set purpose and presumption, or of obstinate and resolved malice against God, hath proceeded vnto a higher degree of iniquitie, then if he had fallen vpon ignorance, infirmitie, or disordered and distempered affection. In like manner, the sinne of the Jewes, in forcing *Pilate* by their threatening tearmes (as that he was an enemy to *Cesar*, &c.) to the vniust condemnation of *Christ Iesus*, was an higher degree, then the sinne of *Pilate* himselfe, who yeelding vnto their importunitie, pronounced sentence against him, *Ioh. 19. 11.* The last is the Time, which also serues to aggravate the sinne. For ordinarie disobedience in the time of grace, and wilfull neglect of Gods calling in the abundance of meanes, is a great deale more damnable, then the commission of sinne, in the daies of ignorance and blindness, when the like meanes are wanting.

4 Pet. 2. 21.

The second way to aggravate sinne, is by addition of sinne to sinne: and that is done sundry waies: first, by committing one sinne in the necke of an other; as *David* sinned, when he added murder to adulterie: Secondly, by doubling and multiplying of sinne, that is, by falling often into the same sinne. Thirdly, by lying in sin without repentance. And here it must be

be remembred, that men of yeares, liuing in the Church, are not simply condemned for their particular sins; but for their continuance & residence in them. Sins committed make men worthy of damnatiō; but liuing & abiding in the without repentance, is the thing that brings damnation. For as in the militant Church, men are excommunicate, not so much for their offence, as for their obstinacie; so shall it be in the Church triumphant; the kingdom of heauen shall be barred against me, not so much for their sin committed, as for their lying therein without repentance. And this is the maner of Gods dealing with those that haue liued within the precincts of the Church; they shall be condemned for the very want of true faith and repentance. This should admonish every one of vs, to take heede, lest we lye in any sinne: and that beeing any way ouertaken, we should speedily repent, lest we aggrauate our sin by continuance therein, and so bring vpon ourselues swift damnation.

Thirdly, the same sinne is made greater or lesser foure waies: according to the number of degrees in the committing of a sinne, noted by S. James, *Temptation, Conception, Birth, and Perfection*. Actuell sinne in the first degree of *temptation*, is, when the mind vpon some sudden motion, is drawne away to thinke euill, and withall is tickled with some delight thereof. For a bad motion cast into the mind by the flesh and the diuell, is like vnto the baite cast into the water, that allureth and delighteth the fish and causeth it to bite. Sinne in *conception*, is when with the delight of the minde, there goes consent of will to doe the euill thought on. Sinne in *birth*, is when it comes forth into an action or execution. Sinne in *perfection*, is when men are growne to a custome and habit in sinne, vpon long practise. For the often committing of one and the same sinne, leaues an euill impression in the heart, that is, a strong or violent inclination, to that or any other euill, as hath bin taught before. And sinne thus made perfect, brings forth death: for custome in sinning brings hardnes of heart; hardnes of heart, impenitencie: and impenitencie, condemnation. Now of these degrees, the first is the least, and the last is the greatest. One and the same sinne, is lesser in *temptation*, then in *conception*; and lesse in *conception*, then in *birth*; and greater in *perfection*, then in all the former.

Sect. II.

Now from this doctrine of the increasing and lessening of Sinne *in these respects*, we may gather, that all sinnes are not alike or equall, as the Stoicks of auncient times, and their followers haue falsely imagined. For it hath bin prooued at large, by induction of fundrie particulars, that there are degrees of sinnes, some lesser, some greater: some more offense and odious to God and man, some lesse. And that the circumstances of time, place, person, and manner of doing, doe serue to enlarge or extenuate the sinne committed.

If it be here alleadged, that sinne is nothing but the doing of that, which is *vnlawfull to be done*, and that this is equall in all men that sinne: and therefore by consequent, offences are equall: I answer, that in euery sinne, men must not consider the vnlawfulness thereof onely; but the reason why it should be vnlawfull: and that is properly, because it is a breach of Gods law, and repugnant to his will reuealed in his word. Now there is no breach of a diuine Law, but it is more or lesse repugnant vnto the will of the Lawgiuer, God himselfe. And many transgressions, are more repugnant thereunto then fewer: for the more sinne is increased, the more is the wrath of God inflamed against the sinner vpon his due desert.

If it be said againe, that the nature of Sinne stands onely in this, that the sinner makes an aberration from the scope or marke that is set before him, and doth no more then passe the bonds of dutie prescribed by God, and that all are alike in this respect; The answer is, that it is a falshood to affirme, that he which makes the lesse aberration from the dutie commanded, is equall in offence to him that makes the greater. For the same sinne for substance, hath sundrie steps and degrees, in respect whereof, one man becommeth a more heinous offender then another. For example, in the seauenth commandment when God forbiddes the committing of Adulterie, he forbiddeth three degrees of the same sinne; to wit, adulterie of the heart, consisting of inordinate and vncleane affections; adulterie of the tongue, in corrupt, dishonest, and vnseemely speeches; and the very act of vncleanness and filthinesse committed by the bodie. Now it cannot be said, that he which
breakes

breakes this commandement onely in the first degree, is as great a transgressor, as he that hath proceeded to the second, and so to the third. And therefore it remaines for an vndoubted truth, that Sinnes committed against the Law of God are not equall, but some lesse, some greater.

Sundrie other Distinctions there are of sinnes; as namely: That the maine sinnes of the first Table, are greater then the maine sinnes of the second Table. And yet the maine sinnes of the second, are greater then the breach of ceremoniiall duties, against the first table. But this which hath bene said shall suffice.

The vse of this doctrine is manifold. First, by it we learne, what the heart of man is by nature: namely, a corrupt and vncleane fountaine, out of which issueth in the course of this life, the streames of corruptions infinite in number, noysome in qualities, hainous in degrees, dangerous in effects. For from thence doe flow, all the differences of sinnes before named, with their seuerall branches, and infinite many more, that cannot be rehearsed. This must moue vs humbly to sue vnto God, and earnestly to entreat him, to wash vs thoroughly from our wickednes, and cleanse vs from our sinnes: yea to purge and to rinse the fountaine therof, our vncleane & polluted hearts. And when by Gods mercie in Christ, apprehended by faith, our hearts shall be purified, then to set watch and ward ouer them, and to keepe them with al diligence. Secondly it teacheth vs, that miserable mortall man, is not guiltie of one or more sinnes, but of many and sundry corruptions, both of heart and life. *Who can vnderstand his faults?* saith Dauid. Now the allowance of sinne beeing death by Gods ordinance, and God being iustice it selfe: auerably to the number of our offences, we must needs be lyable to many punishments, yea to death it selfe, both of the body and of the soule. This beeing our wofull estate, little cause is there, that any man should thinke himselfe to be in good case, or presume of Gods mercie in regard of the small number of his sinnes; And much lesse cause hath he, falsly to imagine with the Popish sort, that he can merit the fauour of God by any worke done by him, aboue that which the Law requireth; considering that it is impossible for him to know either the number, or the nature, or the measure of his sinnes. Lastly, the consideration of this point, must be a barre:

Act. 15. 9.

Prou. 4. 23.

Psal. 19. 12.

to keepe vs in, that we be not too secure or presumptuous of our owne estate: for as much as we learne out of the word of God, that in respect of the multitude of our corruptions, this our life is full of much euill, and many difficulties, that wee haue whole armies of enemies to encounter withall, not onely out of vs in the world abroad, but within vs, lurking even in our owne flesh. And vpon this consideration, that we should be at continuall deliance with them, vsing all holy meanes to get the victorie ouer them, by the daily exercises of inuocation and repentance, and by a continual practise of new obedience, vnto all the lawes and commandements of God, according to the measure of grace receiued. And so much of the third Ground.

CHAP. III.

Of the subiection and power of Conscience.



THE fourth and last Ground, is touching the *subiection and power* of Conscience. Wherein we are to remember two things: what Conscience is; and what is the naturall condition of it in euery man. For the first; the name of Conscience will giue light to the thing it selfe. For it signifieth a knowledge ioyned with a knowledge; and it is so rearmed in two respects. First, because when a man knowes or thinkes any thing, by meanes of Conscience, he knowes what he knowes and thinkes. Secondly, because by it, man knowes that thing of himselfe, which God also knowes of him. Man, hath two witnessses of his thoughts, God, and his owne conscience: God is the first and chiefest; and Conscience is the second subordinate vnto God, bearing witnes vnto God either with the man, or against him. Therefore it is nothing else but a part of the vnderstanding, whereby a man knowes what he thinkes, what he wills and desires, as also in what manner hee knoweth, thinketh, or willeth, either good or euill. Whereunto this must be added, that as conscience knowes our thoughts, wills and actions, so it testifies thereof vnto God, either with vs, or against vs.

In the second place, The naturall condition or propertie of euery

every mans conscience, is this; that in regard of authoritie and power, it is placed in the middle betweene man and God, so as it is vnder God, and yet aboue man. And this naturall condition hath two parts: the first is, the subiection of conscience to God and his word. Concerning which subiection we haue this rule: That God alone by his word doth onely bind the conscience, by causing it in every action either to excuse for well doing, or accuse for sinne. And this God doth properly. For first, he is the onely Lord of the conscience, which created it, and gouernes it. 2. Againe, he is the onely Law-giuer, that hath power to saue or destroy the soule, for the keeping and breaking of his Lawes, *Iam. 4. 12.* 3. And further, mans conscience is knowne to none, besides himselfe, but to God: *What man knoweth the things of a man, saue the spirit of a man, which is in him? 1 Cor. 2. 11.* And it is God onely that giues liberty to the conscience, in regard of his owne lawes. Vpon this it followeth, that no mans commandement or Law can of it selfe, and by it owne soueraigne power bind conscience, but doth it onely by the authoritie and vertue of the written word of God, or some part thereof. And therefore if it be alleadged, that subiection is due to the Magistrate for conscience sake, *Rom. 13. 5.* the Answer is at hand; that subiection is indeede to be performed to ciuill authoritie ordained by God, and obedience also to the Lawes of the Magistrate for feare of wrath, and for auoiding of punishment, but not for conscience of the said authoritie or lawes properly and directly, but for conscience of Gods commandement, which appointeth both Magistracie, and the authoritie thereof. This is it that bindes the conscience immediately; the vertue of a superiour Law, whereby it standeth in force, namely, the Law of God.

The second part of the Naturall condition of conscience, is the Power which it hath ouer man to accuse or excuse him in respect of things done. And this is plaine by S. Pauls Conclusion, *Whatsoeuer is not of faith,* that is, whatsoeuer man doth, whereof he is not certainly perswaded in iudgement and conscience out of Gods word, *that the thing may be done, it is sinne.* More plainly: a thing may be said, not to be done of faith three waies. First, when it is done with doubting, and vnresolved conscience, as in those that are weake in knowledge. Of which sort were some in the Primitiue Church, who notwithstanding,

Rom. 14. 23.

^r
Dubitante
conscientia.

standing.

standing they heard of the doctrine of Christian libertie, yet they were of opinion, that after Christs ascension, there was a difference to be made of meates; and thereupon thought, they might not eate of some kind of meats. Suppose now, that these persons (by accident) should haue beene drawne to eate swines flesh, which themselves had holden a thing forbidden: these men vpon this very fact had sinned, because that which they did, was vpon an vnresolved conscience. So saith the Apostle, *Rom. 14. 23.* He that doubteth, is condemned, if he eate, because he eateth not of faith. Secondly, when a thing is done vpon an erroneous conscience, it is not of faith, and therefore it is a sinne. Thus the Masse-Priest sinneth in saying Masse, though he thinke in his conscience, the thing he doth, is the ordinance of God. And thus Heretikes doe die Heretikes, though when they die, they be fully perswaded their opinions be the truth. Againe, in the same manner; Put the case a man should be of opinion, that fornication, or theft, were things arbitrarie and indifferent, and hereupon his conscience should tell him he might take opportunitie, and commit either of these sinnes; whether is this action in the partie thus perswaded, a sinne or no? I answer, the case is plaine, that the fact is done vpon an erroneous conscience, and therefore must be a sinne in the doer. For the error of the iudgement cannot take away the nature of that which is simply euill. Sinne is sinne, and so remaineth notwithstanding any contrarie perswasion of the conscience. The reason is, because though the conscience erreth and is misinformed, yet it bindeth so farre forth, as that if a man iudge a thing to be euil, either simply or in some respect, (though falsely) and yet afterward doth it, he hath sinned and offended the Maiestie of God, as much as in him lieth. Thirdly, when a thing is done with a repugning or gain-saying conscience, though vpon error and false iudgement of the conscience, it is in the doer, a sinne. Thus an Anabaptist, that holdeth it vnlawfull to sweare, sinneth if he take an oath; not in swearing simply, for that is Gods ordiuance; but because he sweares against the perswasion of his Conscience.

2
Errant.

3
Repugnant.

CHAP. IIII.

Of the distinction of Cases.

Hus much touching the Preambles, or Grounds of this doctrine. Now it remaineth that we come to the Questions of Conscience.

These Questions may be fitly diuided, according to the matter or subiect of them, which is Man. Now as man is considered diuers waies, that is to say, either apart by himselfe, or as he stands in relation to an other, and is a member of a Societie: so the Questions of Conscience are to be distinguished; some concerning man simply considered by himselfe: some againe, as he stands in relation to an other.

Man standeth in a two-fold relation: to God, or to Man. As he stands in relation to God, he beares the name of a Christian, that is, a member of Christ, or a sonne of God; whose dutie is to know and to worship God according to his will revealed in his word. As he stands in relation to man, he is a part of a body, and a member of some societie. Now the Questions that concerne him, as a member of a societie, are of three sorts, according to three distinct kinds of societies. For every man is either a member of a Family, or of the Church, or of the Common-wealth. And answerably some Questions concerne man as a member of a Familie: some as he is a member of the Church: some as he is a member of the Common-wealth.

In a word therefore, all Questions touching man, may be reduced to three generall heads. The first whereof is, concerning man simply considered as he is a man. The second, touching man as he stands in relation to God. The third, concerning man as he is a member of one of the three societies; that is, either of the Familie, or of the Church, or of the Common-wealth.

Questions of the first sort, concerning man simply considered in himselfe as he is a man, are especially three.

The first, What a man must doe, that he may come into the fauour of God, and be saued?

The

The second, How he may be assured in conscience of his owne saluation?

The third, How he may Recouer himselfe when he is distressed or fallen? Of these in order.

CHAP. V.

Of the first maine Question touching man.

I. Question.

What must a man doe, that he may come into Gods fauour, and be saued?



OR answer to this Question, some Grounds must be laid downe beforehand. The first is this; That we must consider and remember, how and by what meanes God brings any man to saluation. For looke how God saueth others; so he that would know how to be saued, must vse the meanes whereby God saueth them.

Se^t. 7.

How God sa-
ueth man.

In the working and effecting of Mans saluation, ordinarily there are two speciall actions of God: the *gining of the first grace*, and after that, the *gining of the second*. The former of these two works, hath ten seuerall actions. I. God giues man the outward meanes of saluation, specially the Ministry of the word: and with it, he sends some outward or inward crosse, to breake and subdue the stubbornnesse of our nature, that it may be made plyable to the will of God. This we may see in the example of the Iaylour, *Act. 16.* and of the Iewes that were conuerted at Peters sermon, *Act. 2.* II. This done, God brings the minde of man to a consideration of the Law, and therein generally to see what is good, and what is euill, what is sinne, and what is not sinne. III. Vpon a serious consideration of the Law, he makes a man particularly to see and know his owne peculiar

peculiar and proper finnes, whereby he offends God. I V. Vpon the sight of sinne, he smites the heart with a Legall feare; whereby when man seeth his finnes, he makes him to feare punishment and hell, & to despaire of saluation, in regard of any thing in himselfe.

Now these foure actions, are indeede no fruits of grace, for a Reprobate may goe thus farre; but they are onely *workes of preparation* going before grace; the other actions which follow, are effects of grace. V. The fifth action of grace, therefore is, to stirre vp the minde to a serious consideration of the promise of saluation propounded and published in the Gospell. VI. After this, the sixth is, to kindle in the heart, some seedes or sparks of faith, that is, a will and desire to belecue, and grace to striue against doubting and despaire. Now at the same instant, when God begins to kindle in the hart, any sparks of faith, the also he iustifies the sinner, and withall beginnes the worke of sanctification. VII. Then, so soone as faith is put into the heart, there is presently a combat: for it fighteth with doubting, despaire, and distrust. And in this combate, faith shews it self, by feruent, constant, & earnest inuocation for pardon; and after inuocation followes a strength and preuailing of this desire. VIII. Furthermore, God in mercie quiets & settles the Conscience, as touching the saluation of the soule, and the promise of life, whereupon it resteth and staieth it selfe. IX. Next after this settled assurance, and perswasion of mercy, followes a stirring vp of the heart to Euangelicall sorrow, according to God, that is, a griefe for sin, because it is sin, and because God is offended: and then the Lord works repentance, whereby the sanctified heart turns it selfe vnto him. And though this repentance be one of the last in order, yet it shewes it selfe first: as when a candle is brought into a roome, we first see the light before we see the candle, & yet the candle must needs be, before the light can be. X. Lastly, God giues a man grace to endeauour to obey his commandements by a new obedience. And by these degrees, doth the Lord giue the first grace.

The second worke of God tending to saluation, is the giuing of the second grace: which is nothing else, but the continuance of the first grace giuen. For looke as by creation, God gaue a beeing to man and all other creatures, and then by his prouidence continued the same beeing, which was as it were a
second

second creation; so in bringing a man to saluation, God giues the first grace: for example, to beleue and repent; and then in mercie giues the second, to perseuere and continue in faith & repentance to the end. And this, if we regard man himselfe, is very necessary. For as fire without supply of matter, whereby it is fedde and continued, would soone goe out; so vnlesse God of his goodnesse, should follow his children, and by new and daily supplies, continue his first grace in them, they would vndoubtedly soone lose the same, and finally fall away.

The second Ground for the answer of this Question, is taken from some speciall places of Scripture, where the same is moued and resolued. The men that were at *Peters* sermon, being touched with the sense of their owne miserie, vpon the doctrine which had beene deliuered, as the Holy Ghost saies, were pricked in their hearts and cried one to another: *Men and brethren, what shall we doe?* *Peter* moued by the spirit of God answers them, *Repent, and be baptized for the remission of your sinnes.* The like was the case of the *Taylor*; who, after that the stubbornnes of his heart was beaten downe, by feare of the departure of the prisoners, he came trembling, and fell downe before *Paul* and *Silas*, and moued this question vnto them; *Sirs, what must I doe to be saued?* to whome they gaue answer. *Beleeue in the Lord Iesus, and thou shalt be saued, and thine household.* The young man in the Gospel sues to Christ, and askes him, *What shall I doe to be saued?* Christ answers him, *Keepe the Commandements.* When he replied that he had kept them frō his youth, Christ tels him, that he must goe yet further, and *sell all that he hath, and giue to the poore.* And *Iohn* tels the Scribes and Pharisees, who came vnto his Baptisme, and confessed their sins, that if they would flie from the wrath to come, they must *repent, and bring forth fruits worthie amendment of life.* From these places then, I frame this answer to the Question in hand. The man that would stand in the fauour of God and be saued, must doe foure things: first, humble himselfe before God: secondly, beleue in Christ: thirdly, repent of his sinnes: fourthly, performe new obedience vnto God.

Act. 2. 38.

Act. 16. 33.

Mark. 10. 17.
&c.

Matth. 3. 8.

Sect. 2.

Humiliation.

For the first. *Humiliation* is indeede a fruit of faith: yet I put it in place before faith, because in practise it is first. Faith lieth hid in the heart: and the first effect whereby it appeares, is the abasing and humbling of our selues. And here we are further to consider three points: first, wherein stands humiliation: secondly, the excellencie of it: thirdly, the Questions of conscience that concerne it.

Touching the first point, *Humiliation* stands in the practise of three things. The first is, a sorrow of heart, whereby the sinner is displeased with himselfe, and ashamed in respect of his finnes. The second is, a confession to God, wherein also three things are to be done: first, to acknowledge all our maine sins originall and actuall: secondly, to acknowledge our guiltinesse before God: thirdly, to acknowledge our iust damnation for sinne. The third thing in *Humiliation*, is supplication made to God for mercie, as earnestly as in a matter of life and death: and of these three things we haue in Scripture the examples of *Ezra*, *Daniel*, and the prodigall sonne, *Ezra. 9. Dan. 9. Luk. 15. 18.*

The second point is, the excellencie of *Humiliation*: which stands in this, that it hath the promises of life eternall annexed to it, *Esa. 57. 15. I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to reniue the spirit of the humble, and to giue life to them that are of a contrite heart. Psal. 51. 17. A contrite and a broken heart, O God, thou wilt not despise. Prou. 28. 13. He that hideth his finnes shall not prosper; but he that confesseth and forsaketh them, shall finde mercie. 1. Ioh. 1. 9. If we acknowledge our finnes, he is faithfull and iust, to forgive vs our finnes, and to cleanse vs from all vnrightheousnes.* By all these and many other places, it is manifest, that in the very instant, when a sinner beginnes truly in heart and conscience to humble himselfe, he is then entered into the state of saluation. So soone as *David* said, *I haue sinned*, *Nathan* pronounceth in the name of the Lord, that his ^{2. Sam. 12. 13.} finnes were put away. And *David* himselfe saith, alluding to the former place, *I said I will confesse my sinne, and loe, thou forgavest the wickednesse of my sinne.* When the Prodigall sonne had ^{Psal. 32. 5.} but said, *I will goe to my father*, &c. euen then, before he hum- ^{Luk. 15. 18.} bled

bled himselfe, his father meetes him, and receiues him.

The third point, is touching the Questions of conscience, concerning Humiliation, all which may be reduced to foure principall Cases.

I. *Case.* What if it fall out, that a man in humbling himselfe, cannot call to minde either all, or the most of his sinnes? *Answer;* A particular humiliation indeede is required, for maine and knowne sinnes: but yet there are two cases, wherein generall repentance, will be accepted of God for vnknowne sinnes. One is, when a man hath searched himselfe diligently, and by a serious examination, passed through al the commandements of God, and yet after such examination and search made, his particular offences are yet hidden and not reuealed vnto him, so as he cannot call them to remembrance; then the generall repentance is accepted. For this is answerable to the practise of *David*, who after long search, when he could not attaine to the knowledge of his particular slippes, then he addresseth himselfe to a generall humiliation, saying, *Who knoweth the errors of this life? cleanse me. Lord, from my secret faults:* and vpon this, he was no doubt accepted. Againe, when a man humbleth himselfe, and yet is *prevented by the time*, so as he cannot search his heart and life, as he would: his generall repentance will be taken and accepted of God. The truth hereof appeares in the theeſe vpon the crosse, who hauing no time to search himselfe, made no special humiliation; yet vpon his generall confession he was accepted. Now the ground of this doctrine is this; *He that truly repents of one sinne, in this case when he is prevented: is, as if he repented of all.*

Psal. 19 12.

II. *Case.* What must a man doe, that findes himselfe hard hearted, and of a dead spirit, so as he cannot humble himselfe as he would? *Anſw.* Such persons, if they humble themselves, they must be content with that grace which they haue receiued. For if thou be truly and vnſainedly grieved for this, that thou canst not be grieved, thy humiliation shall be accepted. For that which *Paul* saith of almes, may be truly said in this case, that if there be a ready minde, a man shall be accepted, according to that he hath, and not according to that he hath not.

2. Cor. 13.

III. *Case.* Whether the partie that is more grieved for losse of his friend, then for offence of God by his sinne, doth or can truly humble himselfe? *Anſ.* A man may haue a greater griefe

griefe for an earthly losse, then for the other, and yet be truly grieved for his sinnes too. The reason is, because that is a bodily, naturall, and sensible losse, and accordingly sorrow for it is naturall. Now the sorrow for the offending of God, is no sensible thing, but supernaturall and spirituall; and sensible things doe more affect and vrge the minde, then the other. David did notably humble himselfe for his sinnes, and he did exceedingly mourne for the losse of his sonne Absolom, yea and more too then for his sinnes: *Would God I had died for thee Absolom, O 2. Sam. 18. 33. Absolom my sonne, my sonne, &c.* Againe I answer, that the sorrow of the minde, must be measured by the intention of the affection, and by the estimation of the thing for which we sorrow. Now sorrow for sinne, though it be lesse in respect of the intention thereof; yet is it greater in respect of the estimation of the minde: because they which truly mourne for their sins, grieve for the offence of God, as the greatest euill of all; and for the losse of the fauour of God, as for the losse of the most excellent and pretious thing in the world.

IV. Case. Whether it be necessarie in Humiliation, that the heart should be smitten with a sensible sorrow? *Ans.* I. In sorrow for sinne, there are two things: first, to be displeased for our sinnes; secondly, to haue a bodily moouing of the heart, which causeth crying and teares. The former of these is necessarie, namely, in heart to be deeply displeased with our selues: the latter is not simply necessarie, though it be commendable in whomsoever it is, if it be in truth; for *Lydia* had the first, but not the second. II. It falleth out oftentimes, that the greatnesse of the griefe, taketh away the sensible paine, & causeth a nummednesse of the heart, so that the partie griueth not. III. Sometimes the complexion will not affoord teares: and in such there may be true humiliation, though with drie cheekes.

Sect. 3.

The Second thing to be done for the attaining of Gods fa- Faith in Christ
uour, and consequently of saluation; is to *beleue in Christ*. In the practise of a Christian life, the duties of humiliation and faith cannot be seuered: yet for doctrines sake, I distinguish the. In Faith there are two things required, and to be performed on our behalfe. First, to know the points of religion, and name-ly

ly the summe of the Gospel, especially the promise of righteousness and life eternall by Christ. Secondly, to apprehend and apply the promise, and withall the thing promised, which is Christ, vnto our selues; and this is done, when a man vpon the commandement of God, sets downe this with himselfe, that Christ and his merits belong vnto him in particular, and that Christ is his wisdom, iustification, sanctification, & redemption. This doctrine is plaine out of the sixth of Iohn: for Christ is there propounded vnto vs, as the bread and the water of life. Therefore faith must not be idle in the braine: but it must take Christ, and apply him vnto the soule and conscience, euen as meat is eaten.

The Questions of Conscience touching Faith are these. First, how we may truly apply Christ, with all his benefits vnto our selues? For wicked men apply Christ vnto themselves falsely, in presumption, but few doe it truly, as they ought to doe. I answer, That this may be done, we must remember to do two things. First, lay downe a foundation of this action, and then practise vpon it. Our foundation must be laid in the word, or else we shall faile in our application; and it consists of two principles. The one is, As God giues a promise of life eternall by Christ, so he giues commandement, that euery one in particular, should applie the promise to himselfe. The next is, that the Ministerie of the word, is an ordinarie meanes, wherein God doth offer, and applie Christ with all his benefits to the hearers, as if he called them by their names; *Peter, Iohn, Cornelius, Beleeue in Christ, and thou shalt be saved.* When we haue rightly considered of our foundation: the Second thing is, to practise vpon it: and that is, to giue our selues to the exercises of faith and repentance; which stand in meditation of the Word, and prayer for mercie and pardon: and when this is done, then God giues the sense & increase of his grace. When *Lydia* was hearing the Sermon of *Paul*, then God opened her heart, *Act. 16. 12.*

Secondly, it is demanded: When faith beginnes to breede in the heart, and when a man beginnes to beleeue in Christ? *Answer.* When he beginnes to be touched in conscience for his owne sinnes, and withall hungers and thirsts after Christ, and his righteousness, then beginneth faith. The reason is plaine. As faith is remued, so it is begunne; but it is renewed when

when a man is touched in conscience for his sinnes, and begins anew to hunger after Christ; therefore when these things first shew themselves, then faith first beginnes. For these were the things that were in David, when he renewed his repentance.

Sect. 4.

The third dutie necessarie to saluation, is *Repentance*. In *Repentance*, which, two things are to be considered; the beginning, namely, a godly sorrow, which is the beginning of repentance, 2. Cor. 7. and vpon this sorrow a Change, which is indeede Repentance it selfe. In sorrow we consider, first, the nature of it; secondly, the properties of it. Touching the nature of sorrow, it is either inward or outward. The inward sorrow, is when a man is displeased with himselfe for his sinnes. The outward, when the heart declares the griefe thereof by teares, or such like signes. And sorrow in this case, called a godly sorrow, is more to be esteemed by the first of these, then by the second. The propertie of this sorrow, is to make vs to be displeased with our selues, for our sinnes directly, because they are sinnes, and doe displease God. If there were no iudge, no hell, nor death, yet we must be griued, because we haue offended so mercifull a God and louing father. And as godly sorrow will make vs thus to doe, so is it the next cause of repentance, and by this is repentance discerned.

The next thing in repentance, is the Change of the minde and whole man in affection, life, and conuersation. And this standeth in a constant purpose of the minde, and resolution of the heart, not to sinne, but in euery thing to do the will of God. Hereupon, Paul exhorteth them, to whome he wrote, to continue in the loue of God, and in the obedience of his word. *Bar-
vabas* when he came to *Antioch*, and had seen the grace of God, *Act. 11. 23.* was glad, and exhorted all, that with purpose of heart they would cleaue vnto God, or continue with the Lord. So the Prophet *Ezekiel* saith, *Ezek. 18. 21.* If the wicked will turne from all his sinnes, and keepe all my statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die. In this purpose stands the very nature of repentance: and it must be ioyned with humiliation and faith, as a third thing auailable to saluation, and not to be seuered from them. For a man in shewe may haue many good things: as for

example, he may be humbled, and seeme to haue some strength of faith; yet if there be in the said man, a want of this purpose and resolution not to sinne, the other are but dead things, and vnprofitable; and for all them, he may come to eternall destruction. Furthermore, we must distinguish this kind of purpose, from the mind and purpose of carnal men, the eues, drunkards, harlots, vsurers; for they will confesse their sinnes, and be sorry for them, yea and shed some teares, wishing they had neuer sinned as they haue. In these men, indeede there is a wishing will for the time, but no settled purpose. And it is a propertie of nature to auoid euill: but to haue a constant resolution of not sinning, is a gift of grace; and for this it is, that we must labour; otherwise our repentance, is no true and sound repentance.

Sect. 5.

New obedience.
Ioh. 15. 5.

Iam. 2. 10.

2. King 13. 25.

The fourth and last dutie, is to performe *New obedience vnto God in our life and conuersation*: In this new obedience, three things are required. First, it must be a fruit of the spirit of Christ in vs: for when we doe any good thing, it is Christ that doth it in vs. To this purpose *Dauid* praies vnto God, *Psal. 143. 10. Let thy good spirit lead me forth into the land of righteousness*. And *Paul* exhorts the Galatians to make in the Spirit; and then marke what followes; and ye shall not fulfill the lusts of the flesh, *Gal. 5. 16*. Secondly, this new obedience must be the keeping of euery commandement of God: for as *S. Iames* saith, *He that breakes one commandement, is guiltie of all*: that is, he that doth willingly & wittingly breake any commandement, and makes not conscience of some one, maketh not conscience of any, and before God he is as guiltie of all, as if he had broken all. Thirdly, in new obedience, the whole man must endeavour to keepe the whole law in his minde, will, affections, and all the faculties of soule and bodie. As it is said of *Iosiah*, *that he returned to God according to all the lawes of Moses, with all his heart*. This last point added to the rest, is the very forme and life of new obedience, and from hence it followes; First, that the repentant person, must not liue in the practise of any outward sinne. Secondly, that there must be in him, an inward resisting and restraining of the corruption of nature, and of the heart, that he may truly obey God, by the grace of the spirit of God. The heart

heart of *Ioseph* was readie prest, to resist the euill request of *Putiphar's* wife. And *Dauid* staied his affection from reuenging himselfe vpon *Shemei*, when he cursed him. Thirdly, that he ought to stirre vp and exercise the inward man, by all spirituall motions of Faith, Ioy, Loue, Hope and the praise of God.

Now touching this point, there are two principal Questions propounded. First, how may a man frame his life to liue in New obedience?

Answer. Though all the bookes of the old and new Testament, are direction sufficient for a good life; yet a more speciall answer may be made out of the same, plainly and briefly, That there are three maine grounds or rules of New Obedience. The first is laid downe by our Sauour Christ, *Luk. 9. 23.* *If any man will come after me, let him denie himselfe, and take up his crosse, and follow me.* The meaning is this; Euery one that will become a scholler in the Schoole of Christ, and learne obedience vnto God, must *denie himselfe*, that is, he must in the first place, exalt and magnifie the grace of God, and become nothing in himselfe, renouncing his owne reason, will, and affections, and subiecting them to the wisdom and will of God in all things; yea esteeming all things in the earth, euen those that are dearest vnto him, as drosse and dung in regard of the kingdome of Christ. Againe, he must *take up his Crosse*, that is, he ought alwaies to make a fore-hand reckoning, euen of priuate crosses and particular afflictions, and when they come, to beare them with chearefulnesse. This done, he must *followe Christ*, by practising the vertues of meeknes, patience, loue, and obedience, and by being conformable to his death, in crucifying the bodie of sinne in himselfe. The second rule is propounded by *Paul*, *Act. 24. 14.* *To beleuee all things that are writen in the Law and the Prophets;* and that is, to hold and embrace the same faith, which was embraced by the Saints and seruants of God in auncient times, and which was written by *Moses* & the Prophets. Againe, in all reuerence to subiect himselfe, to the true manner of worshipping and seruing God, reuealed in his word; and not to depart from the same doctrine and worship, either to the right hand, or to the left. The third and last rule, is, *to haue and to keepe faith and a good conscience*, *1. Tim. 1. 19.* Now faith is preserued, by knowledge of the doctrine of the Law & the Gospel, by yeelding assent vnto the same doctrine,

belieuing it to be true, and by a particular application of it vnto a mans selfe, specially of the promise of righteousness and life euermore, in and by Christ. Againe, that a man may keep a good conscience, he must doe three things. First, in the course of his life, he must practise the duties of the generall Calling in the particular; so as though they be two distinct in nature, yet they may be both one in vse & practise. Secondly, in all euents that come to passe, euermore in patience and silence he must submit himselfe, to the good will and pleasure of God. Thus it is said of *Aaron*, that when God had destroyed his sonnes for offering vp strange fire before him, *he held his peace*, *Leuit. 10. 3.* And *David* shewes that it was his practise, when being afflicted, he saith, *I was as dumbe, and opened not my mouth, because thou Lord diddest it*, *Psal. 39. 9.* Thirdly, if at any time he falleth, either through infirmitie, the malice of *Satan*, or the violence of some temptation, he must humble himselfe before God, labour to breake off his sinne, and recouer himselfe by repentance. And these three be the principall and maine grounds of New-obedience.

The Second Question, Considering that all good works are the fruits of a regenerate person, and are contained vnder New-obedience; How may a man doe a good worke, that may be accepted of God, and please him?

For resolution whereof, it is to be carefully remembred, that to the doing of a good worke, sundrie things are required: Wherof, some in nature doe goe before the worke to be done, some doe accompanie the doing thereof, and some againe doe follow the worke, being required to be done, when the worke is done.

Before the worke, there must goe Reconciliation; whereby the person is reconciled vnto God in Christ, and made acceptable to him. For it is a cleare case, that no worke of man can be accepted of God, vnles the person of the worker be approued of him. And the workes of men of what dignitie soeuer, are not to be esteemed by the shew, and outward appearance of them, but by the minde and condition of the doer. Againe, before we doe any good worke, we must by praier lift vp our hearts vnto God, and desire him to inable vs by his spirit to doe it, and to guide vs by the same, in the action, which we are about to doe. This did the Prophet *David* oftentimes, as we

may

may read in the Psalmes, but especially in Psal. 143. 10. when he saith, *Teach me to doe thy will, O God, for thou art my God: let thy good spirit lead me into the land of righteou'snes.* And oftentimes in the 119. Psalm, *Teach me, O Lord, the way of thy statutes,* vers. 33. *Giue me vnderstanding.* 34. *Direct me in the path of thy commandments.* 35. *Againe, Teach me iudgement and knowledge.* 66. *Let my heart be vpright in thy statutes.* 80. *Stablish me, according to thy promise.* 116. *Direct my steppes in thy word, and let none iniquitie haue dominion ouer me.* 133.

In the doing of the worke, we are to consider two things; the matter, and the manner or forme of doing it. For the matter, it must be a worke commanded in the word of God, either expressly or generally. For it is Gods reuealed will that giues the goodnes to any worke. Christ saith of the Pharises, *that they worshipped him in vaine, teaching for doctrines, the commandments of men.* He therefore that will doe a worke, tending to the worship of God, must do that which God commandeth. Now actions expressly commanded, are the duties of the morall Law; Actions generally commanded, are all such as serue to be helpes and meanes, to furtherther the said morall duties. And here we must remember, that actions indifferent in the case of offence, or edification, cease to be indifferent, and come vnder some commandement of the morall Law. To which purpose Paul saith, *If eating flesh will offend my brother, I will eate no flesh while the world standeth;* his meaning is, that though his eating of flesh, was a thing indifferent in it selfe; yet in case of offence, his minde was to abstaine from it, as much as from the breach of the Law of God. Againe, if an action indifferent, comes within the case of furthering the good of the Common-wealth, or Church, it ceaseth to be indifferent, and comes vnder commandement; and so all kind of callings and their works, though neuer so base, may be the matter of good works. This point is to be remembred: for it serueth to encourage euery man, of what condition soeuer he be, in the diligent performance of the duties of his calling; as also to confute the doctrine of the Popish church, which teacheth that onely almes-deedes, and building or maintaining of Churches and religious houses, are the matter of good workes.

Now to the manner or forme of a good worke, there is required Faith. For as without faith, it is impossible to please God,

Mark. 7. 7.

1. Cor. 8. vlt.

Rom. 14. vlt.

God, *Hebr. 11. 6.* fo whatsoever worke is vndertaken without faith, cannot in any fort be acceptable vnto him. What faith then is required in this case? *I answer.* First a generall faith, whereby we are perswaded that the thing to be done, may lawfully be done; and of this the Apostle speaketh when he saith, *whatsoener is not of faith, is sinne.* Secondly, a particular or iustifying faith, which purifieth the heart, and maketh it fit to bring forth a good worke: for it giues a beginning to the worke, and also couers the wants and defects thereof, by apprehending and applying vnto vs, Christ and his merits. Againe, a good worke for the manner thereof, must be done in obedience. For knowing that the thing to be done, is commanded of God, we must haue a minde, and intention to obey God in the thing we doe, according to his commandement. If it be here demanded, seeing workes must be done in obedience, how, and to what part of the word we must direct our obedience? *I answer:* to the Law. But how? not considered in his rigour, but as it is qualified, mollified, and tempered by the Gospell: for according to the rigour of the Law, which commands perfect obedience no man can possibly doe a good worke.

Furthermore, touching the maner, it must be done to good, and lawfull ends. The ends of a good work are manifold: First, the honour and glory of God. *Whether ye eate or drinke, or whatsoever ye doe, doe all to the glory of God.* Secondly, the testification of our thankfulness vnto God, that hath redeemed vs by Christ. The third is to edifie our neighbour, & to further him in the way to life euerlasting, *Math. 5. 16. Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.* The fourth is, to exercise and increase our faith and repentance, both which be much strengthened & confirmed, by the practise of good workes. Fifthly, that we may escape the punishment of sinne, the destruction of the wicked, and obtaine the reward of the righteous, life euerlasting. This was the end that *Paul* ayimed at in the course of his calling; to which purpose he saith, *From henceforth there is laid vp for me the crowne of righteousness, which the Lord the righteous Iudge shall giue me at that day, 2. Tim. 4. 8.* Sixtly, that we may be answerable to our calling, in doing the duties thereof, and in walking as children of light, redeemed by Christ Iesus. When *Dauid* kept his fathers sheepe, he behaued himselfe as a sheepleard; but when he

Chap. 6. *Cases of Conscience,* I Booke. 41
he was annointed King ouer Israell, God gave him an heart & resolution, to carry himselfe as a King and gouernour of his people. Looke then as Dauid did, so ought we euen by our workes to be answerable to our callings. Seuenthly, that we may pay the debt, which we owe vnto God. For we are debtors to him in sundry regards; as we are his creatures: as we are his seruants: as we are his children: In a word, as we are redeemed by Christ, and our whole debt is, our duty of praise and thanksgiving.

After the worke is done, then comes the acceptation of it. God accepts of our workes diuers waies. First, in that he pardoneth the fault which comes from vs. Secondly, in that he approoues his owne good worke in vs. Thirdly, in that he doth giue vnto the doers of them a crowne of righteousness and glorie, according to his promise, *2. Tim. 4. 8. Rew. 2. 10.* We then, after we haue done the worke, must humble our selues, and intreat the Lord to pardon the wants of our workes, and say with *David, Lord enter not into iudgement with thy seruant:* and with *Daniel, Lord vnto vs belongeth open shame and confusion, but to thee righteousness, compassion, and forgiveness.* And the reason is plaine; because in vs there is no goodnesse, no holinesse, no righteousness, nor any thing that may present vs acceptable in his sight: and for this cause *Paul* saith, *I know nothing by my selfe, yet am not I thereby iustified.* Great reason then, that wee should humble our selues before God, for our wants, and pray vnto him, that he will in mercie accept our endeauour, & confirme the good worke begunne in vs, by his holy spirit.

*Psal. 143. 2.
Dan. 9. 8, 9.*

CHAP. VI.

Of the second maine Question touching assurance of saluation.

II. Question.

How a man may be in conscience assured, of his owne saluation?

BEfore I come to the Question it selfe, this conclusion is to be laid downe as a maine Ground; That Election, vocation, faith,

Rom. 8. 30.

faith, adoption, iustification, sanctification, and eternall glorification, are neuer separated in the saluation of any man, but like inseparable companions, goe hand in hand; so as he that can be assured of one of them, may infallibly conclude in his owne heart, that he hath, and shall haue interest in all the other in his due time. This is plaine by S. Pauls words, *Whom he predestinate, them also he called; whome he called, them also he iustified; whom he iustified, them also he glorified.* In which place, the Apostle compares the causes of saluation, to a chaine of many links, whereof euery one is so coupled to the other, that he which taketh hold of the highest, must needes carrie all the rest with him. Againe, amongst these links, Faith is one, a principall grace of God, whereby man is ingrafted into Christ, and thereby becomes one with Christ, and Christ one with him, *Eph. 3. 17.* Now whosoever is by faith vnited vnto Christ, the same is elected, called, iustified, and sanctified. The reason is manifest. For in a chaine, the two extreames, are knit together, by the middle links; and in the order of causes of happinelle and saluation, faith hath a middle place, and by it hath the child of God assured hold of his election, and effectuell vocation, and consequently of his glorification in the kingdome of heauen. To this purpose saith S. Ioh. 3. 36. *He that beleueth in the Sonne, hath euerlasting life.* And. 5. 24. *He that beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* This is the Ground.

Now for answer to the Question, diuers places of Scripture are to be skanned; wherein this case of Conscience is fully answered and resolved.

Sect. 1.

The first place is *Rom. 8. 16.* *And the spirit of God testifieth together with our spirits, that we are the sonnes of God.* In these words are two testimonies of our adoption set downe. The first is the Spirit of God dwelling in vs, and testifying vnto vs, that we are Gods children. But some will happely demaund, How Gods spirit giues witnes, seeing now there are no reuelations? *Ans.* Extraordinarie reuelations are ceased; and yet the holy Ghost in and by the word, reuealeth some things vnto men: for which cause he is called truely the *Spirit of Reuelation,*
Eph.

Eph. 3. 5. Again, the holy Ghost gives testimonie, by applying the promise of remission of sinnes, and life everlasting by Christ, particularly to the heart of man, when the same is generally propounded, in the Ministerie of the word. And because many are readie presumptuously to say, they are the children of God, when they are not, and that they haue the witness of Gods Spirit, when in truth they want it: therefore we are to put a difference betweene this carnall conceit, and the true testimonie of the Spirit. Now there be two things whereby they may be discerned one from the other. The first is, by the meanes. For the true testimonie of the holy Ghost, is wrought ordinarily by the preaching, reading, and meditation of the word of God; as also by prayer, and the right vse of the Sacraments. But the presumptuous testimonie, ariseth in the heart, & is framed in the braine, out of the vse of these meanes; or though in the vse, yet with want of the blessing of God concurring with the meanes. The second is, by the effects, and fruits of the Spirit. For it stirres vp the heart, to praier and inuocation of the name of God, *Zach. 12. 10.* yea it causeth a man to crie & call earnestly vnto God, in the time of distresse, with a sense and feeling of his owne miseries: and with deepe sighes and groanes, which cannot be vttered, to craue mercie and grace at his hands, as of a louing father, *Rom. 8. 26.* Thus did *Moses* crie vnto heaven in his heart, when he was in distresse at the red sea, *Exod. 14. 15.* And this gift of prayer, is an vnfallible testimonie of Gods Spirit; which cannot stand with carnall presumption.

The second testimonie of our Adoption is our Spirit, that is, our conscience sanctified and renewed by the Holy Ghost. And this also is knowne and discerned? first, by the griefe of the heart for offending God, called *Godly sorrow*, *1. Corinth. 7. 10.* secondly, by a resolute purpose of the heart, and endeavour of the whole man, in all things to obey God: thirdly, by fauouring the things of the Spirit, *Rom. 8. 5.* that is, by doing the workes of the Spirit, with ioy and chearefulnes of heart, as in the presence of God, and as his children and seruants.

Now put the case, that the testimonie of the Spirit be wanting: then I answer, that the other testimonie, the sanctificatiō of the heart, wil suffice to assure vs. We know it sufficiētly to be true, & not painted fire, if there be heate, though there be no flame.

Put

Put the case againe, that the testimonie of the spirit be wanting, & our sanctification be vncertaine vnto vs, how then may we be assured? The answer is, that we must then haue recourse to the first beginnings, and motions of sanctificatiō, which are these. First, to feele our inward corruptions. Secondly, to be displeased with our selues for them. Thirdly, to beginne to hate sinne. Fourthly, to grieve so oft as we fall, and offend God. Fifthly, to auoid the occasions of sinne. Sixtly, to endeauour to doe our dutie, and to vse good meanes. Seauenthly, to desire to sin no more. And lastly, to pray to god for his grace. Where these & the like motions are, there is the spirit of God, whence they proceede: and sanctification is begun. One apple is sufficient to manifest the life of the tree, and one good and constant motion of grace, is sufficient to manifest sanctification. Again, it may be demanded, what must be done, if both be wanting? *Ans.* Men must not dispaire, but vse good meanes, and in time they shall be assured.

Sect. 2.

The Second place is, the 15. Psalme. In the first verse whereof, this question is propounded, namely, Who of all the members of the Church, shall haue his habitation in heaven? The answer is made in the verses following: and in the second verse, he sets downe three generall notes of the said person. One is, to walke vprightly in sincerity, approouing his heart and life to God: the second is, to deale iustly in all his doings: the third is, for speech, to speake the truth from the heart, without guile or flatterie. And because we are easily deceiued in generall sins in the 3, 4, and 5. verses, there are set downe seauen more euident and sensible notes of sinceritie, iustice and truth. One is in speech, not to take vp or carrie abroad false reports and flanders. The second is, in our dealings not to doe wrong to our neighbour, more then to our selues. The third is in our companie, to contemne wicked persons worthy to be contemned. The fourth is in our estimation we haue of others, and that is, to honour them that feare God. The fift is in our wordes, to sweare and not to change: that is, to make conscience of our word and promise, especially if it be confirmed by oath. The sixt is in taking of gaine, not to giue money to vsurie; that is, not

Chap. 6. *Cases of Conscience.* I. Bone. 29
not to take encrease for bare lending, but to lend freely to the
poore. The last is, to giue testimonie without bribery or parti-
alitie. In the *fift verse*, is added a reason of the answer: he that
in his indeauour doth all these things, shall neuer be moued,
that is, cut off from the Church as an hypocrite.

Sect. 3.

The third place of Scripture is the first Epistle of *Iohn*: the
principall scope whereof, is to giue a full resolution to the con-
science of man, touching the certainty of his saluation. And
the principall grounds of assurance, which are there laid down,
may be reduced to three heads.

S. Iohns 1. E-
pistle.

The first is this, *He that hath communion or fellowship with God
in Christ, may be undoubtedly assured of his saluation.* This con-
clusion is propounded, Chap. 1. v. 3. 4. Where the Apostle tells
the Church, that the end of the preaching of the Gospell vnto
them was, that they might haue fellowship, not onely mutually
among themselues, but also with God the father, and with his
sonne Iesus Christ. And further, that hauing both knowledge,
and assurance of this heavenly communion, to be begonne in
this life, and perfected in the life to come, *their ioy might be full:*
that is, they might thence reape matter of true ioy and sound
comfort, vnto their soules and consciences. Now whereas it
may be haply demaunded by some beleeuers, how they should
come to this assurance? S. Iohn answers in this Epistle, that the
certainty thereof may be gathered by foure infallible notes.
The first is *Remission of sinnes*. For though God be in himself,
most holy and pure, and no mortall man, being vncleane and
polluted by sinne, can haue fellowship with him: yet God hath
shewed his mercie, to those that beleue in him, and hath ac-
cepted of the blood of Iesus Christ his sonne, whereby they are clean-
sed from all their corruptions, vers. 7. If here it be asked, how this
pardon and forgiveness may be knowne? it is answered, by two
 signes. One is Humble and heartie Confession of our sinnes
vnto God, for so saith the Apostle. *If we confesse our sinnes, he is
faithfull and iust to forgive vs our sinnes, and to cleanse vs from all ini-
quities,* v. 9. The other is the pacified Conscience, for being iusti-
fied by faith we haue peace with God: and *If our heart condemne vs
not: that is, if our conscience in respect of sinne doeh not accuse*

1. Ioh. 5. 11.

Rom. 5. 1.

vs, then haue we boldnesse towards God, Chap. 3. v. 21. The second note of fellowship with God, is the sanctifying Spirit, whereby we are renewed in holines & righteousnes: Hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs, Chap. 3. v. 24. The third is holinesse and uprightnes of heart and life. To this end the Apostle saith, If we say that we haue fellowship with him, and walke in darkenes, we lie and doe not truly: but if we walke in the light, as he is in the light, we haue fellowship one with another, &c. Chap. 1. 6. 7. The fourth is, perseuerance in the knowledge and obedience of the Gospell. So the same Apostle exhorteth the Church: Let therefore abide in you that same doctrine concerning Christ, which ye haue heard from the beginning. If that which ye haue heard from the beginning, remaine in you, that is, if ye beleue and obey it, you also shall continue in the same, and in the father. Chap. 2. 24.

Chap. 3. v. 2:

Col. 3. 26.

Rom. 8. 7,

Gal. 3. 26.

The second Ground, He that is the adopted sonne of God, shall undoubtedly be saved. This point the Apostle plainly declareth, when he saith: Beloued, now are we the sonnes of God. — And we know, that is, we are vndoubtedly assured by faith, that when Christ shall appeare in glorie, we shall be like vnto him, for wee shall see him as he is. That the latter part of these words, is thus to be expounded, I gather out of Chap. 2. 28. as also by comparing this text with that of S. Paul, where he saith, When Christ which is our life shall appeare, then shall we also appeare with him in glorie. And againe, If we be sonnes, we are also heires, euen the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him. Now put the case, that the conscience of the beleuer, will not rest in this, but desires to be further resolved, touching the certaintie of his adoption? Then I answer, that he must haue recourse vnto the signes, whereby a sonne of God may be discerned from a child of the diuell: and these are principally three. First is, truly to beleue in the name of the sonne of God: for those that haue God for their father, are made the sonnes of God, by faith in Iesus Christ. And this faith shewes it selfe by obedience. For hereby we are sure that we know Christ, that is, that we beleue in him, & apply him with all his benefits vnto our soules, If we keepe his commandments. Nay further, He that saies, I know him, and keepe not his commandments, is a liar, and the truth is not in him, 1. Ioh. 2. v. 3. 4. The second signe is, a heartie desire and earnest indeauour to be cleansed

cleansed of his corruptions. Every sonne of God that hath this hope, purifieth himselfe, euen as Christ is pure, chap. 3. vers. 3. The third is the loue of a Christian, because he is a Christian: for hereby saies the Apostle, are the children of God knowne from the children of the diuell: because the sonnes of Satan doe hate their brethren, (as Cain did his brother Abel) euen for the good workes which they doe. On the other side, Gods adopted sonnes, may hereby know themselues to be translated from death to life, because they loue the brethren. Chap. 3. 10, 11, 12. &c.

The third Ground. They that are assured of the loue of God to the in particular, may also be certainly assured of their owne saluation. This doctrine followes necessarily vpon the Apostles words, chap. 4. v. 9. For those whom God hath loued from all eternitie, to them he hath manifested his loue, by sending his onely begotten Sonne into the world, that they might liue through him eternally. But how may a man be assured of Gods speciall loue and fauour? The same Apostle answers, by two notes. The first is the loue of our brethren, and that according to Gods commaundement, wherein it is commanded, that he that loues God, should loue his brother also, 4. 21. And if any man say, I loue God, and hate his brother, he is a liar. For how can he that loueth not his brother, whom he hath seene, loue God whom he hath not seene? 4. 20. Now that a man deceiue not himselfe in the loue of his brother, S. Iohn giues three rules; One, that Christian brotherly loue, should not be, for outward respects or considerations; but principally, because they are the sonnes of God, and members of Christ: Every one that loueth him which did beget: that is, God the father, loueth him also which is begotten of him, 5. 1. Another is, that it must not be outward, in shew only, but inward in the hart. Let vs not loue in word or in tongue only, but in deed & in truth, 3. 18. Lastly, that it be not only in time of prosperitie, but when he stands in most need of our loue. For whosoever hath this worlds good, & seeth his brother haue need, and shutteth vp the bowels of compassion from him, how dwelleth the loue of God in him? 3. 17. The second note of Gods loue vnto vs is, our loue of God. For those whom God loueth in Christ, to them he giues his grace, to loue him againe. And this louing of him againe, is an euident token of that loue wherewith he loueth the. So saith the Ap. We loue him because he loued vs first, 4. 19. If it be demanded, how a man may be assured that he loueth God? the answer is, he

D

may

may know it by two things: First, by his *conformitie* to him in holines. The child that loues his father, will be willing to tread in the steppes of his father: & so in like manner, he that loueth God, will *indeauour* *even as he is, so to be in this world*, 4. 17. But how is that; not in equalitie and perfection, but in similitude & conformity, struing to be holy, as he is holy, and indeauouring to doe his will in all things. Secondly, by the *weaning* of his affection from the things of this world, yea from all pleasures and delights of this present life, so farre forth, as they are seuered from the feare, and loue of God. *Loue not this world, nor the things that are in the world: if any man loue this world, the loue of the father is not in him*, 2. 15.

Sect. 4.

1 Tim. 2. 19.

The fourth place, is in the second of Tim. 2. 19. *The foundation of God* *remaineth sure, and hath this seale: The Lord knoweth who are his, and let every one that calleth vpon the name of the Lord, depart from iniquity.* In these words, Paul goeth about to cut off an offence, which the church might take, by reason of the fall of *Hymeneus* and *Philetus*, who seemed to be pillars, and principall men in the Church. And to confirme them against this offence, he saith; *The foundation of God*, that is, the decree of Gods election, *stands firme and sure*: so as those which are elected of God, shall neuer fall away, as these two haue done. And this he declares by a double similitude; First of all he saith, the election of God, is like the foundation of an house, which standeth fast, though al the building be shaken. Secondly he saith, that election hath the seale of God, and therefore may not be changed; because things which are sealed, are thereby made sure and authenticall. Now this seale hath two parts: the first concernes God, in that euery mans saluation is written in the booke of life, and God knoweth who are his. And because it might be said, God indeede knowes who shall be saued, but what is that to vs? we know not so much of our selues. Therefore S. Paul, to answer this, sets downe a second part of this seale, which concernes man, and is imprinted in his heart and conscience; which also hath two branches; the gift of inuocation, and a watchfull care, to make conscience of all and euery sin, in these words, *And let every one that calleth vpon the name of the Lord,*

Lord, depart from iniquitie. Whereby he signifieth, that those that can call vpon God, and giue him thanks for his benefits, and withall, in their liues make conscience of sin, haue the seale of Gods election imprinted in their hearts, and may assure themselues they are the Lords.

Sect. 5.

A fift place of Scripture, touching this question is, 2. Pet. 1. 2. Pet. 1. 10. *Give all diligence to make your election sure: for if you doe these things you shall neuer fall.* Which words containe two parts: First, an exhortation, to make our election sure, not with God, for with him both it, and all other things are vnchangeable; but to our selues, in our owne hearts and consciences. Secondly, the Meanes whereby to come to this assurance, that is, by doing the things before named, in the 5. 6. and 7. verses; and that is nothing else but to practise the vertues of the morall Law, there set downe: which I will briefly shew what they are, as they lie in the text.

To faith, adde vertue] by *faith*, he meaneth true religion, and that gift of God, whereby we put our trust and confidence in Christ. By *vertue*, he meaneth no speciall vertue, but (as I take it) an honest and vpright life before men, shining in the vertues and workes of the morall Law. By *knowledge*, he meanes a gift of God, whereby a man may iudge, how to carrie himselfe warily, and vprightly before men. By *temperance*, is vnderstood a gift of God, whereby we keepe a moderation of our naturall appetite, especially about meat, drinke, and attire. By *Patience*, is meant a vertue, whereby we moderate our sorrow, in induring affliction. *Godlinesse*, is an other vertue whereby we worship God, in the duties of the first table. *Brotherly kindnesse*, is also that vertue, whereby we imbrace the Church of God, and the members thereof with the bowels of loue. And in the last place, *Loue*, is that vertue, whereby we are well affected to all men, euen to our enemies. Now hauing made a rehearfall of these vertues: in the tenth verse he saith, *If ye doe these things ye shall neuer fall*, that is to say, If ye exercise your selues in these things, you may hereby be well assured and perswaded, of your election and saluation.

CHAP. VII.

Of the third maine Question, touching distresse of minde;
and generally of all distresses, and their remedies.

III. Question.

How a man beeing in distresse of minde, may be comforted and releued?

Ans. Omitting all circumstances (considering that much might be spoken touching this Question) I will onely set downe that which I take to be most materiall to the doubt in hand.

Sect. 1.

Distresse of
minde in ge-
nerall.
Prou. 18. 14.



Distresse of minde (which Salomon calls a broken or troubled spirit) is, when a man is disquieted and distempered in conscience; and consequently in his affections, touching his estate before God. This distresse hath two degrees; the lesse, & the greater. The lesse is a single *Feare*, or griefe, when a man standeth in suspense and doubt of his owne saluation, and in feare that he shall be condemned. The greater distresse is *Despaire*, when a man is without all hope of saluation, in his owne sense and apprehension. I call *Despaire* a greater distresse, because it is not a distinct kind of trouble of minde, (as some doe thinke) but the highest degree, in every kind of distresse. For every distresse in the mind, is a feare of condemnation, and comes at length to desperation, if it be not cured.

In speciall.

> All distresse of mind, ariseth from temptation, either begun or continued. For these two doe so necessarily follow, and so inseparably accompanie each the other, that no distresse, of what kind soeuer, can be seuered from temptation. And therefore according to the diuers sorts of temptations, that doe befall men, must the distresses of the minde be distinguished.

Now Temptations be of two sorts; either of triall, or seduce-

ment.

ment. Temptations of *triall*, are such as doe befall men, for the triall and prooffe of the grace of God which is in them. The Temptations of *triall*, are twofold: the first, is a *combate* of the conscience *directly* and *immediately* with the *wrath* of God; which beeing the most grievous temptation that can be, it causeth the greatest and deepest distresse of conscience. The second is, the *Triall* of the *Crosse*, that is, of outward affliction, whereby God maketh prooffe of the faith of his children; and not onely that, but of their hope, patience, and affiance in his mercie for their deliuerance.

Temptations of *seducement* be such, as wherein men are entised, to fall from God and Christ, to any kind of euill. And these are of three kinds. The first is, immediately from the *Diuell*; and it is called the temptation of *Blasphemies*, or the *Blasphemous temptation*. The second is, *from a mans owne finnes*, originall and actuell; and this also hath sundrie branches, as we shall see afterward. The third proceedes from *Imagination* corrupted and depraued. Now answerable to these severall kinds of Temptations, are the severall kinds of Distresses. And as all temptations, may be reduced to those five, which haue beene before named; so may all distresses be reduced to five heads, arising of the former temptations.

Sect. 2.

Before I come to handle them in particular, we are to consider in the first place, what is the best and most sure Generall Remedy, which may serue for all these, or any other kind of temptation, that is incident to man: and by this, the curing of all Distresses, any particular distresse, will be more easie and plaine.

This generall Remedy, is the *Applying of the promise* of life euerlasting, in and by the blood of Christ. For no phisicke, no arte or skill of man, can cure a wounded and distressed conscience, but only the blood of Christ. And that this is the soueraigne remedie of all other, no man doubteth. The maine difficultie is, touching the manner of proceeding, in the application of the promise. Herein therefore, three things must be performed.

First of all, the partie must disclose the cause of the particular distresse, that the remedie may the better be applied.

For the truth is, that the very opening of the cause, is a great ease to the minde; before any remedie be applied. Yet by the way, this care must be had, that the thing to be reuealed, be not hurtfull to the partie, to whom it is made knowne. For the distresse may happely arise of some confederacie, in matters of Treason; by the concealing whereof, the partie to whom they are reuealed, may intangle himselfe in the same danger.

Secondly, if the cause may be knowne, (for sometime it is hid from the partie distressed) then triall must be made, whether the said partie be fit for comfort yea or no? For if he be found to be vnfit, the word of God shall be misapplied, & consequently abused. His fitnessse for comfort, may be found out, by searching whether he be humbled for his sinnes, or not: for men may be in great distresse, and yet not touched at all for their sinnes. This humiliation stands in sorrow for sinne, with confession of the same vnto God, and in earnest praier for the pardon thereof, with an hartie desire of amendment of life. But if on the other side, the partie be vn humbled, then the first & principall care must be, to worke in him some beginning of humiliation. This may be done in a friendly and Christian talke and conference, whereby he must first be brought to see, and well to consider his owne sinnes: secondly, to grieve, and to be sorrie for them, at the least, for some of the principall.

And touching this Sorrow, two things must be remembred: first, that the nature of worldly sorrow must be altered, by being turned, and changed into sorrow according to God. If a man be in some danger of his life, by bleeding at the nose; experience teacheth, the counsell of the Physitian is, to open a vaine, & let the partie blood in the arme, that the course thereof may be turned another way: the like order is to be taken with men, that are troubled with worldly sorrow in their distresse: and that is, to turne the course of their griefe, by causing them to grieve, not for worldly respects, or onely in consideration of the punishment, due vnto them for their sins, but principally for the very offence of God, in, & by their sins committed.

This done, a second care must be had, that this sorrow for sinne be not confused, but a distinct sorrow. The man that is in sorrow must not be grieved onely, because he is as other men are, a sinner; but more especially for this, and that particular sinne, by which it comes to passe, that he is such, or such a sin-

ner,

ner, that so his sorrow in respect of sinne, may be distinct, and brought as it were to some particular head. And men in this case, must deale with the partie distressed, as Surgeons are wont to doe with a tumor, or swelling in the bodie: whose manner is, first to apply drawing and ripening plaisters to the place affected, to bring the sore to an head; that the corruptiō may issue out at some one place: and then afterward healing plaisters, which are of great vse to cure the same: Even so cōfused griefe, must be reduced to some particulars: and then, and not before, is a man fit for comfort, when his conscience is touched in speciall, in regard of some one or more distinct and severall offences. And he that is grieved for one sinne truly, and vnfaignedly, from his heart; shal proportionally be grieved for all the sinnes, that he knoweth to be in himselfe.

The third thing required in applying this remedie, is, the ministring and conuaying of comfort to the mind of him, that hath confessed his sinnes, and is truly humbled for them: and it is a point of the greatest moment of all. Where if the Question be, how this comfort should be ministred? the answer is, it may be done, by bringing the partie troubled within the compasse of the promise of life. And there be two waies of doing this: the one false, and the other true.

Sect. 3.

Some thinke, that men may be brought within the Cōue-
nant, by the doctrine of Vniuersall grace and redemption. But
this way of perswading a man that he hath title in the Cōue-
nant of grace, is both false, and vnfit. False it is, because all the
promises of the Gospell, are limited with the condition of
Faith, and Repentance; not beeing vniuersall to all, but made
onely to such persons, as repent and beleue: therefore they are
indefinite in regard of whole mankind, and to beleeuers onely
they are vniuersall.

The false way
of ministring
comfort.

It is objected, that God would haue all men to be saued. 1. Tim. 2. 4.
Ans. The Apostle is the best expounder of himselfe; & he saith
in the *Acts* to the same effect, *The time of this ignorance God re-* *Acts. 17. 30.*
garded not, but NOW he admonisheth all men euery where to re-
pent. In which words, *Paul* addes this circumstance of time [*now,*]
to him limit this good will of God, to the last age of the world,

after the comming of Christ in the flesh, and not to enlarge the same to all the posteritie of *Adam*. And soe must he be vnderstood in the place to *Timothie*, *God would haue all men to be saued*, that is, *now* in this last age of the world. And thus the same Apostle, *2. Corinth. 6.* expounds a certaine prophetic of *Isay*, concerning the acceptable time of grace. *Now*, saith he, *is the acceptable time: behold, [Now] is the day of saluation*, meaning the time of the new Testament. And *Coloss. 1. 26.* *The mysterie hid from the beginning, is now made manifest to the Saints.* And, *Rom. 16. 26.* *The revelation of the secret mysterie is now opened.* All which, and many other places about the same matter, hauing this circumstance of time [*Now*,] must needes belimited to this last age of the world. As for the note of vniuersalitie, *All*, it must not be vnderstood of all particulars, but of all kindes, sorts, conditions, and states of men; as may be gathered out of the former words: *I would that prayers be made for all men*, not for euery particular man: (for there be some that sinne vnto death, for whom wee may not pray,) but for all states of men, as well Princes as subiects, poore as rich, base as noble, vnlearned as learned, &c.

Esa. 49. 8.

1. Ioh. 5. 16.

But the saying of *Paul* is vrged, *2. Cor. 5. 18.* *God was in Christ, reconciling the World vnto himselfe*: therefore the promise in Christ, belongs to the whole World, and consequently to euery one. *Answ.* The same Apostle shall againe answer for himselfe. *Rom. 11. 15.* *The casting away of the Jewes, is the reconciling of the world*; that is, of the Gentiles in the last age of the world: for so he said before more plainely, *The falling away of the Jew, is the riches of the world, and the diminishing of them, the riches of the Gentiles.* And so must that place to the *Corinthes* be vnderstood, namely, not of all and euery man, that liued in all ages and times; but of them that were (by the dispensation of the Gospell) to be called out of all kingdomes and nations, after the death and ascension of Christ.

Thus then the promise of saluation, is not *vnuerſall*, without exception, or restraint: and therefore application made by the vniuersalitie of the promise, admits some falshood.

Secondly, this way of applying, is also Vnfit. For the reason must be framed thus: *Christ died for all men: but thou art a man: therefore Christ died for thee.* The partie distressed will grant all, and say, Christ indeed died for him, if he would haue received

receiued Christ, but he by his sinnes hath cut himselfe off from his owne Saujour, and hath forsaken him, so as the benefit of his death will doe him no good.

Secl. 4.

The right way of ministring Comfort to a partie distressed followeth. In the handling whereof, first I will lay downe the Grounds; whereby any man that belongs to God, may be brought within the Couenant. And then I will shewe the Right Way, how they must be vsed and applied.

The Grounds
of Comfort.

For the first, Recourse must not be had to all graces, or to all degrees and measure of grace; but onely such, as a troubled Conscience may feele and reach vnto. For those that be the true children of God, and haue excellent measure of grace; when they are in distresse, feele little or no grace at all in themselues. The graces then, that serue for this purpose, are three: Faith, Repentance, and the true Loue of God, which is the fruit of them both. And that we may the more easily and truly discern of them, and not be deceiued, inquiry must be made, what be the Seedes and beginnings of them all.

The first Ground of grace is this: *A desire to repent, and beleue, in a touched heart and conscience, is faith and repentance it selfe; though not in nature, yet in Gods acceptation.* I prooue it thus. It is a principle graunted and confessed of all men, that in them which haue grace, God accepteth the will for the deede. *If there be a willing mind* (saith the Apostle) *it is accepted not according to that a man hath not, but according to that he hath.* Again, God hath annexed a promise of blessednes, and life euerlasting to the true and vnfained desire of grace. Whence it is, that they are in Scripture pronounced blessed, which *hunger and thirst after righteousness.* And who are they but such as feele themselues to want all righteousness, and doe truly and earnestly desire it in their hearts. For hunger and thirst argues both a want of something, & a feeling of the want. And to this purpose the holy Ghost saith, *To him that is a thirst will I giue to drinke of the water of life freely.* Now this thirstie soule, is that man, which feelles himselfe destitute of all grace, & Gods fauour

Math. 5. 6.

Reuel. 21. 6.

Psal. 10. 17.

Psal. 145. 19.

faour in Christ, & withal doth thirst after the blood of Christ, and desires to be made partaker thereof. God is wont mercifully to accept of the desire of any good thing, when a man is in necessitie, and stands in want thereof. *The Lord* (saies *Dauid*) *heares the desire of the poore*, that is, of them that are in distresse, either of bodie or minde: *Yea, he will fulfill the desire of them that feare him.*

It will be said, that the desire of good things is naturall: and therefore God will not regard mens desires.

I answer, Desires be of two sorts; Some be of such things, as men by the meere light of nature know to be good: for example; the desire of wisdom, of ciuill vertue, of honour, of happinesse, and such like: and all these nature can desire. Others be aboue nature, as the desire of remission of sinnes, reconciliation, and sanctification: and they which seriously desire these, haue a promise of blessednes and life euermlasting. And hence it followes, that desire of mercie, in the want of mercie, is mercie it selfe; and desire of grace, in the want of grace, is grace it selfe.

2. Cor. 7. 9.

A second Ground is this: *A godly sorrow whereby a man is grieued for his sinnes, because they are sinnes, is the beginning of repentance, and indeed for substance is repentance it selfe.* The Apostle *Paul* reioyced that hee had in the worke of his Ministerie, wrought this godly sorrow in the hearts of the Corinthians, calling it sorrow *that causeth repentance not to be repented of.* This sorrow may bee discerned in this sort: The heart of him in whome it is, is so affected, that though there were no conscience, nor diuell to accuse, nor hell for condemnation; yet it would be grieued in it selfe, because God by sinne is displeased and offended.

If it be alleadged, that euery one cannot reach to this beginning of repentance, thus to sorrow for his sinne, then I adde further; If the parric be grieued for the hardnes of his heart, whereby it comes to passe, that he cannot grieue, he hath undoubtedly receiued some portion of godly sorrow. For it is not nature, that makes vs to grieue for hardnesse of heart, but grace.

Psal. 31. 5.

The third Ground is, that *A settled purpose, and willing minde to forsake all sinne, and to turne vnto God, (though as yet no outward conuersion appeare,) is a good beginning of true conuersion, and repentance.* *I thought* (saith *Dauid*) *I will confesse against my selfe my wickednesse,*

kednesse, unto the Lord, and thou forganest the punishment of my sinne. And to this is added (*Solab.*) which is not onely a mulicall note; but, as some thinke, a note of obseruation, to mooue vs to marke the things that are set downe, as being of speciall weight and moment. And surely this is a matter of great consequence; that vpon the very vnfaigned purpose of confession of sinne, God should giue a pardon thereof. Take a further prooffe of this in the prodigall sonne, whome I take not for one that was neuer called, or turned to God, (though some doe so, & seeme to haue warrant for their opinion:) but rather for him that is the Child of God, and afterward falls away. Now this man being brought by some outward crosses and afflictions, to see his owne miserie, purposeth with himselfe, to returne to his father againe, and to humble himselfe, and confesse his iniquitie: and vpon this very purpose, when he had said, *I will goe to my father, and say vnto him, father, I haue sinned, &c.* at his returne a far off, his father receiues him as his child againe, & after acceptation followes his confession. The like is to be seene in *Dauid*, who being reprooued by the Prophet *Nathan*, for his sinnes of adulterie and murther, presently made confession of them, and at the very same time, receiued by the prophet sentence of absolution, euen from the Lord himselfe, wherein he could not erre.

Luk. 15. 17. 18.

2. Sam. 12. 13.

1. Ioh. 3. 14.

Math. 10. 41.

The fourth Ground. To loue any man because he is a Christian, and a child of God, is a sensible and certaine note of a man that is partaker of the true loue of God in Christ. Hereby (saith *S. Iohn*) we know that we are translated from death to life, because we loue the brethren. Loue here is not a cause, but onely a signe of Gods loue to vs. And our sauiour Christ saith, *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward.*

Now that we be not deceiued in these grounds: it must be remembred, that these beginnings of grace (be they neuer so weake) must not be flittering and fleeting, but constant and settled; not stopped or staid in the way, but such as daily growe and increase: and then they are indeede accepted of God. And he that can find these beginnings, or any of them truly in himselfe, he may assure himselfe thereby that he is the child of God.

Sall. 9.

Sect. 5.

The true way
of bringing a
man within
the Couc-
nant.

Having thus laid downe the Grounds of comfort: I come now to the Way, by which the partie in distresse, may be brought within the compasse of the promise of saluation. This way stands in two things; in making Triall, and in Applying the promise.

First then, Triall must be made, whether the person distressed haue in him as yet, any of the forenamed grounds of grace or not. This triall may be made by him that is the comforter, in the moouing of certaine Questions to the said person. And first, let him aske whether he beleue and repent? The distressed partie answers no, he cannot repent nor beleue. Then he must further aske, whether he desire to beleue and repent? to this he will answer, he doth desire it with all his heart; in the same sort is he to make triall of the other grounds. When a man is in the fitte of tentation, he will say resolutely, he is sure to be damned. Aske him in this fitte, of his loue to God, he will giue answer, he hath none at all; but aske him further, whether he loue a man because he is a Christian, and a child of God, then will he say he doth indeed. Thus after triall made in this manner, some beginnings of faith and repentance will appeare, which at the first lay hid. For God vseth out of the time of prosperitie, by, and in distresse and affliction to worke his grace.

The second point followeth. After that by triall some of the foresaid beginnings of grace, be found out, then comes the right applying of the promise of life euerlasting to the partie distressed. And that is done by a kind of reasoning: the first part whereof, is taken from Gods word; the second from the testimonie of the distressed conscience; and the conclusion is the applying of the promise on this manner: *He that hath an vnfaigned desire to repent and beleue, hath remission of finnes, and life euerlasting. But thou hast an earnest desire to repent and beleue in Christ. Therefore remission of finnes and life euerlasting is thine.*

Major.

Minor.

Conclusio.

And here remember, that it is most conuenient, this Application be made by the Minister of the Gospell, who in it, must vse his ministeriall authoritie giuen him of God, to pronounce

nounce the pardon. For in distresse, it is as hard a thing, to make the conscience yeeld to the promise, as to make fire and water agree. For though men haue signes of grace & mercie in them, yet will they not acknowledge it, by reason of the extremitie of their distresse. In this manner, vpon any of the former grounds, may the troubled and perplexed soule be assured, that mercie belongs to it. And this I take to be the onely generall and right way of comforting a distressed conscience.

Now that the promise thus applyed, may haue good successe, these sixe rules must necessarily be obserued.

I. One is, that *the comfort which is ministred, be alaied with some mixture of the law*: that is to say; the promise alone must not be applied, but withall mention is to be made, of the sinnes of the partie, and of the grievous punishments, due vnto him for the same. The reason is, because there is much guile in the heart of man; insomuch, as oftentime it falleth out, that men not thoroughly humbled, being comforted either to soone, or too much, doe afterward become the worst of all: In this respect, not vnlike to the yron, which beeing cast into the fire vehemently hote, and cooled againe, is much more hard, then it would haue beene, if the heate had beene moderate. And hence it is, that in the ministring and applying of comfort, we must withall somewhat keepe them downe, and bring them on by little and little to repentance. The sweetnesse of comfort is the greater, if it be alaied with some tartnesse of the Law.

II. An other rule is this: *If the distressed partie, be much possessed with grieffe of himselfe, he must not be left alone, but alwaies attended with good companie*. For it is an vsuall practise of the Diuell, to take the vantage of the place and time, when a man is solitarie and depriued of that helpe, which otherwise he might haue in societie with others. Thus hee tempted *Eue*, when shee was apart from her husband. And in this regard, *Salomon* pronounces *a woe to him that is alone*. But herein doth his malice most appeare, in that he is alway readiest, when a man is in great distresse, and withall solitarie, then vpon the sudden to tempt him to despaire, and to the making away of himselfe. Eccl. 4. 10.

III. Thirdly, *the partie in distresse must be taught, not to rest vpon his own iudgement, but alwaies to submit himselfe, & be content*

to be aduised by others that are men of wisdom, iudgement, and discretion. A thing to be obserued the rather, because the very neglect thereof, hath caused sundrie persons, to remaine vncomforted for many yeares.

IV. Fourthly, the partie distressed, must neuer heare tell of any fearefull accidents, or of any that haue bin in like, or worse case then himselfe is. For vpon the very report, the distressed conscience will fasten the accident vpon it selfe, and thereby commonly will be drawne to deeper grieue or despaire. The mind afflicted is prone to imagine fearefull things: and sometime, the very bare naming of the Diuell, will strike terrour and feare in to it.

V. Fifthly, the partie, that is to comfort, must beare with all the wants of the distressed; as with their frowardnes, peeuishnes, rashnes, and with their distempered and disordered affections and actions: yea, he must put vpon him (as it were) their persons, beeing affected with their miserie, and touched with compassion of their sorrowes, as if they were his owne, grieuing when he seeth them to grieue, weeping when they doe weepe and lament.

VI. Sixtly, he that is the comforter, must not be discouraged, though after long labour and paines taking, there follow small comfort and ease, to the partie distressed. For men will often bewray their stiffenesse in temptation, and vsually it is long before comfort can be receiued; and why? surely because God hath the greatest stroke in these distressed of minde, and brings men through all the temptations, that he hath appointed, euen to the last and vtmost, before he opens the heart to receiue comfort. The Church in the Canticles seekes for her beloued; but before shee can finde him, she goes about in the Citie, through the streetes, and by open places, passing by the Watch-men themselues, and after she hath vsed all meanes without helpe, or hope, at length, and not before, shee findes her beloued, *him in whom her soule delighteth.*

Cant. 3. 4.]

Thus much for the general Remedie of all Distresses: now I come to the particular Distresses themselues.

CHAP. VIII.

Of the first Speciall Distresse, arising of a diuine temptation.

THe first distresse ariseth of a *diuine Temptation*, which is a combat with God himselfe *immediately*. And this distresse is, when the conscience speakes some fearefull things of God, and withall the partie distressed, feesles some eident tokens of Gods wrath.

Sect. I.

Examples hereof we shall finde many in the word of God, Examples.
 One is, the example of righteous *Iob*, who hauing beene long in outward afflictions, was withall exercised with the apprehension of the anger of God: and in that state he saith, that *the arrowes of the Almighty were in him, that the venime thereof, did drinke up his spirit, that the terrors of God did fight against him.* Iob. 6. 4.
 Yea further he addeth, that *God was his enemy, and writ bitter things against him: and made him to possesse the finnes of his youth.* Iob. 13. 26.
 And at an other time he complaineth, that *Gods wrath had torne him, that he hated him, gnashed vpon him with his teeth, and had sharpened his eyes against him: yea that he had taken him by the necke and beaten him, and set him as a marke for himselfe.* Iob. 16. 9.
 In all which, and diuers other places, it appeares that his conscience was exercised, with the sense of the wrath of God, which had now euen seized vpon his foule.

Another example we haue in *Dauid*, who also was exercised with this temptation and trouble of minde, as the first words of the sixt Psalm, and the whole tenour thereof doe euidently shew: For first, he desires the Lord, *not to rebuke him in his wrath*, and afterward complaineth, that his griefe was so great, that his very flesh consumed, his bones were vexed, and his bodie brought to such a state, as no sicknesse could haue brought him vnto. And it is not vnlike, that the same Prophet did often fall into the like kind of distresse of minde, as may be gathered out of Psalm 77. and sundrie other places.

Now, as it fared with these, and diuers other seruants of God, in auncient times, so are we not without some instances there-

of

of in our daies. Amongst many, that worthie man Master Luther, writes of himselfe, that he was in this particular temptation, and that he learned in it, the doctrine of the Iustification of a sinner, by the meere mercie of God, without any merit of workes: and vpon the sense and experience of the nature and properties of this distresse, he wrote a notable exposition of the 6. Psalm of *David*: the scope and intent whereof, he writeth to be nothing els, but a soueraigne remedie of this and the like distresses of the minde and conscience.

Sect. 2.

The occasion. Now, if it be demaunded, what is the Occasion of this kinde of temptation? I answer, that it ariseth sometimes, vpon the commission of some notorious sinne, which doth wound the conscience, as in *Cam*, *Judas*, and *Saul*, who for their great and capitall sinnes, that stinged & wounded their consciences, grew to a fearefull state, & consequently perished in this temptation. Sometimes againe it comes when there is no sin committed, but obedience to God performed: and then there cannot be rendered any reason of it, either in man, or out of man, saue this, that God will haue it so to be. And the truth hereof is plaine by the examples of *Iob* and *David* before mentioned.

Sect. 3.

The effects of this Temptation are many, and very strange. For outwardly it workes a change and alteration in the bodie, as it were a burning ague, and it causeth the entralls to rise, the liuer to rowle in the bodie, and it sets a great heat in the bones, and consumes the flesh, more then any sicknes can doe. And that it is so, as I say, beside experience it is cleare in the word of God. *David* in this distresse affirmeth, that *his eyes were eaten as it were with wormes, and sunke into his head.* Psal. 6. 7. *that his moisture became as the drought in summer.* Psal. 32. 4. and *Iob* saies, that *his skin was blacke vpon him, his bones were burnt with heate:* yea, that by meanes of this distresse *he was now full of wrinkles, & his leaneues did rise vpon him.* It is a principle which Physitians doe hold, that *The minde followes the temperature of the bodie, and is affected according to the good or euill constitution thereof:* which though

Iob. 30. 30.

Iob. 16. 8.

though it be true, yet withall it is as manifest on the other side, that the bodie doth often follow the state and condition of the minde. For a distressed heart, must of necessitie, make a fainting and a languishing bodie.

Seet. 4.

But the principall thing to be sought for in this temptation is, the *Remedie* thereof: whereunto there be five things required, which are to be practised, as ocaision shall be offered. The Remedie

First, choise must be made of the most fitte and present remedie, and that must be vsed in the first place.

Now the most fit and present remedie is, to bring the partie troubled to the *personall* exercises of faith and repentance, *by, and in himselfe*. For this ende, he must first examine his conscience most straightly and narrowly of all the sinnes of his hart, and life. Secondly, he must humbly confesse against himselfe, all his knowne sinnes: and withall acknowledge the due condemnation, that he thereby hath deserued. Thirdly, he must crie to heauen for mercie, intreating the Lord most instantly for pardon, and for the restraint of his wrath due vnto him for his sinne. *David* being in this distresse, performed all these duties, as we may read in the sixt Psalm: and he saith further of himselfe, that *whilest he concealed his sinnes, the hand of God was heauie vpon him: but vpon his earnest confession, and deprecation, he receiued mercie*. And if we read the booke of *Iob*, we shall find that the principall scope thereof is this; namely, to shew vnto vs, that *Iob* was throughly exercised with this temptation, and that in the ende hauing beene rebuked both by his friends, & by God himselfe, his recouerie was made, by humbling himselfe, when he saith, *Behold, I am vile: againe, now I abhorre my selfe, and repent in dust and ashes*. Psal. 32. Iob. 39. 37.

Some may here demand, If it fall out, that the person himselfe cannot performe any good durie of himselfe, by reason of his distraction in soule and bodie, what must then be done? *Ans.* If the partie can but sigh, and sobbe vnto God for mercy, and comfort: it is no doubt, a worke of Gods spirit, and a practise both of faith, and repentance. *We know not* (saith *S. Paul*) *what to pray as we ought*, (namely, in our distresses) *but the Spirit it selfe maketh request for vs, with sighes that cannot be expressed*: Rom. 8. 26.

Exod. 14. 15.

and therein lies our comfort. Thus *Moses* at the red sea being in great distresse, and not knowing what to say or doe, sighed and groaned inwardly in his soule vnto the Lord, for help and protection: and his very desire was in stead of a loud crye in the eares of the Lord.

The second thing is, that triall must be made, whether the partie hath in him any tokens of grace, or not?

These tokens are the small beginnings of grace, which before I haue declared. As for example: a grieue because we cannot grieue for sinne as we should: a serious will and desire to beleue, and repent: a purpose to sinne no more, and such like. If these be found in the partie, then by them, as by sure pledges, he may be assured of the fauour of God towards him: and where any of these be found, the saying of God to *S. Paul* must be vrged, *My grace is sufficient for thee*: and therewith must the distressed partie stay his minde. Yea we are to be content with any condition in this life, be it neuer so miserable, so long as we are in the fauour of God, though he should lay vpon vs euen the paines of hell, till the time of our death. So did *Danid*, who when he was pursued by his owne sonne, vttered these words vnto God, *Behold, if I please thee not, doe with me what thou wilt*. And the like was the minde of *Paul*, who being assured of the fauour of God, was content for his glorie, and the saluation of the *Israelites* (if it had bene possible) to be separated from *Christ*, and to indure the very pangs of hell.

2. Cor. 12. 9.

2. Sam. 15. 26.

Rom. 9. 3.

The third thing in this cure is, to Applie to the said distressed partie such promises of God made vnto afflicted persons, as are most large and comfortable.

Luk. 4. 18.

For example, that *The Lord is neere to them that are of a contrite heart, and will saue such as be afflicted in spirit*, *Psal. 34. 18*. Againe, *I came not* (saith our Saviour *Christ*) *but to the lost sheep of the house of Israel*. *Matth. 15. 24*. He saies not, to the straying sheepe, but to such as are now in the pitte, readie to be drowned, or in the Lyons mouth, readie to be deuoured. Againe, *The Spirit of the Lord is vpon me, therefore he hath annointed mee that I should preach the Gospell to the poore*; that is, to such as are distressed in conscience, and poore in spirit: *he hath sent me that I should heale the broken hearted, that I should preach deliverance to the captiues*. These and many other such like promises, are in this case to be vrged, and the partie mooued to endeauour to beleue

believe them, to hold to them, and rest himselfe vpon them, though he lose all things else.

Fourthly, the partie must be brought to a serious consideration of his owne life past, and of Gods mercifull dealing with him and others in his case in former times, and therewith is he to be comforted for the time present. For if aforehand he hath receiued any tokens of the fauour and loue of God, by them he is now to stay and to settle his minde. The reason is plaine: the gifts of God are without repentance; whom he loueth once, he loueth to the ende: & whom he choseth, he calleth, iustificieth, & sanctifieth, and will also in time glorifie. *David* being in such affliction, that he could hardly think vpon god, yet he tooke this course, praied to the Lord for comfort, communed with his owne heart, and called to remembrance how God had formerly dealt with him: & with this meditation of the continuall course of Gods mercie in his preservation, he confirmed his faith, & staied his heart in his greatest troubles. Psal. 77. 10.

Sect. 5.

The fift and last thing to be done, is the remoouall of such reasons and doubts, as the partie distressed vsually makes against himselfe, for his owne ouerthrow. For it is the manner of those that are troubled in minde, to dispute against themselves; and commonly they are wont to alleadge three things. Remoouall
of Doubts

First, being instructed how to humble themselves, and to depend on Gods mercie, they will graunt, that all these indeed are good things, but they belong not to them; for they neither do, nor can feelee any thing, but the tokens of Gods anger, and that they are already entred into some degrees of condēnatiō.

This obiection may be taken away, by informing them of the manner of Gods dealing in all his workes. For commonly he workes all things in his creatures, *in, and by contraries*, if we could know the whole frame of them.

Thus in the Creation euery creature had his being of that which had no being; and something was made, not of something, but of nothing. After the flood, the signe of Gods covenant for the preservation of the world from destruction by raine, is the Raue-bow which indeede is a naturall signe of raine. When *Elias* was to proue the Lord to be the only true

God, against the Idolatrous Priests of *Baal*, and that by burnt offerings, he powred water vpon the sacrifice, and fills a trench with water round about, and in this contrarie meanes was the sacrifice burnt vp. Christ for the curing of a blinde man, tempers spittle and clay together: which in all reason, is a fitter meanes to put out the eyes, then to cause the blinde to see.

2. Cor. 10. 19.

1. Sam. 2.

Thus in the worke of our Redemption, Christ giues life, not by life, but by death, and he sends men to heaven by the gates and suburbs of hell: he shewes his greatest power, in the greatest weaknesse, nay his power is made perfect through weaknesse. He will not build vpon an old foundation, but he pulls down & destroyes al, that Man may haue no hope at all in himselfe, but that al the hope he hath, may be in God. First he kills, and then he makes aliue, as *Anna* speaketh: first hee woundeth, and then he healeth. He makes man to sowe in teares, that afterward he may reape in ioy. And hee that knowes Gods dealing to be this, must herewith rest content, and satisfied: because in wrath, God vseth to remember his mercy: yea his mercy is neuer sweete vnto the palate of the soule, vntill it be seasoned with some tast of his wrath. The Paschall Lamb was eaten with sowe hearbs, to signifie, that we can feele no sweernes in the blood of Christ, till we first feele the smart of our owne sinnes, and corruptions.

Secondly, these persons vse to alleadge against themselues, that if they could feele any comfort at all, then they would stay their minds, & yeeld to good perswasions, & exhortations.

To this the answer is; That there is a rule of grace, (which we must follow) gathered out of the word of God, and the experience of Gods Children, contrarie to the rule of nature, and aboue the light of reason: and it is this, that *in case of affliction, we must not liue by feeling, but by faith.*

Hab. 2. 4.

This rule is grounded vpon the speech of the Lord by the Prophet, *The iust man shall liue by his faith.* When we haue neither sight, nor sense, nor any tast of Gods mercie, but only apprehend his wrath, euen then we must labour to lay hold of mercie in his word, and promise. Sense and feeling, are not alwaies fit directions for the time of this life: For he may be the deare child of God, that in present feeleth nothing but his wrath & indignation. This indeed is the true trial of our faith, when euen aboue & against reason, we rely on the mercy of god
in

in the apprehension of his anger. So did *Dauid*: Out of the deepe, (saith he) that is, beeing now deeply plunged into the pangs of a distressed conscience, *haue I called vpon thee, O Lord:* and *Iob* Psal. 130. in the like case. *Lord though thou kill me, yet will I trust in thee.* *Abraham* is commended by the holy Ghost, amongst other things, for this, that he beleued in God, *aboue hope*: that is, against all matter of hope, that might possibly be conceiued, vpon the consideration of the strength of naturall causes. The thiefe vpon the crosse, feeling nothing but woe: and seeing nothing in Christ but miserie and contempt, yet he beleued in Rom. 4. 18. Christ, and was saued. In a word, Christ himselfe when he was forsaken of all men, and void of all worldly comfort, and felt nothing but the depth of the wrath of God, in his agony and passion; yet by the faith of his manhood, he staied himselfe and said, *My God, my God.*

Thirdly, they vse to plead, that their case is desperate, that neuer any was in such a state as they are, neuer any touched with the like distresse of minde.

Ans. It is false: For the holy Ghost hath penned three notable places of Scripture, the booke of *Iob*, and two *Psalmes* of *Dauid*, wherein are propounded vnto vs the examples of *Iob*, Psal. 6 & 77. and *Dauid*, Gods owne deare seruants, who were in as great distresse, as euer they, or any other haue beene. And they may not thinke, that they euer could be able to indure greater paines then Christ; who notwithstanding in the anguish of his soule vpon the Crosse, cried out, *My God, my God, why hast thou forsaken me?*

And thus much touching the first kind of trouble of conscience, called the diuine temptation.

CHAP. IX.

Of the second Speciall Distresse, arising from outward afflictions.



He second kind of Distresse is that which ariseth from *outward afflictions*. By *Afflictions* I vnderstand all manner of miseries and calamities in this life, from the least to the greatest, from the paine of the little finger to the very pangs of death.

Now the Question is, how the Trouble of minde, arising by Afflictions, may be remedied. For the answer of which question, two things are required of the partie distressed; *Practise* and *Meditation*.

Sect. 1.

Practise in
case of Affli-
ction.

The *Practise* is that, which is to be vsed, in all distresses of minde whatsoeuer. And it is a diligent *examination* of the conscience in regard of linne: an earnest and heartie *confession* thereof vnto God: and *deprecation*, that is, earnest prayer vnto him, for the pardon of the same. These three things beeing done truly and vnfainedly from the heart, are a present remedie against this trouble, and bring with them much comfort.

2. Chro. 33.
21, 12.

Manasses the king of Iudah, that had committed much wickednesse: when he was carried captiue to Babel, and there put in chaines, he humbled himselfe, acknowledged his sinnes, and prayed earnestly vnto the Lord, and the issue was good; for God was intreated of him, and gaue him deliuerance. *Iob* being long in outward affliction, humbled himselfe in like manner, and at length receiued comfort. *Daniel* humbled himselfe before God, for his owne sinnes, and for the sinnes of Gods people, making request vnto God earnestly for them, and euen when he was in the act of praying, the Lord sent his angel *Gabriel*, to giue him notice of deliuerance. Lastly, the Church of God, vnder the crosse, performed the like dutie, *Let vs search & trie our waies, and turne to the Lord*, and God in mercie gaue an eare vnto her mourning and lamentation. By all these places,

Dan. 9. 10, 11.

Lament. 3. 40.

it is apparent, that there is no better remedie in the world, for the minde of man, griued by meanes of outward afflictions, then the practise of the duties before named.

Sect. 2.

Meditations
in case of Affli-
ction.

The next thing vnto *Practise*, is the *Meditation* of the comfortable doctrines that are set downe in the word of God, touching afflictions. All which doctrines, may be reduced to five principall and maine grounds of comfort, and shall be laide downe in their order.

The

The first Ground is, that *All afflictions from the least to the greatest doe come to passe, not by accident, shaunee, or fortune, but by the speciall providence of God.* I explaine it thus: In euery particular crosse and affliction, there is the hand of Gods particular providence, and that in three regards.

First, because God decreeth, and foreappointeth euery particular crosse. Marke the words of Paul, *Whom God hath foreknowne, them he hath predestinate, to be madelike vnto the image of his sonne;* and what is this image? nothing else, but a conformitie vnto Christ in afflictions for this life, and in glorie for the life to come. Now if God hath decreed, that those whom he foreknew, should be conformable vnto his Sonne in these respects, then hath he also decreed the afflictions themselves.

Secondly, God doth not only barely permit afflictions so to be, but also he effecteth them, & brings them into execution, as they are crosses, corrections, trialls, and punishments. *I make peace* (saith the Lord) *and I create euill,* that is, not the euill of *Esa. 45. 7.* sinne, but of punishment, which is euill in our sense and feeling. For things are tearmed euill two waies: some are euill indeede, some are euill not indeed, but in regard of our sense, apprehension, & estimation; and of this latter sort are afflictions, which God is said to create. And to this purpose is the saying of the Prophet Amos, *Shall there be euill in the citie, and the Lord hath not done it?* *Amos. 3. 6.*

Thirdly, as God causeth afflictions, so he ordereth and disposeth them, that is, he limiteth and appointeth the beginning, the end, the measure of quantitie, and the continuance thereof. Yea he also ordereth them to their right ends, namely, his own glorie, the good of his seruants, and the benefit of his Church. Thus God is said to correct his people *in iudgement*, that is, so *Ierem. 30. 11.* as he will haue the whole ordering of the correction in his own hand. *Ioseph* tells his brethren, that when they intended euill against him, in selling him to the Ishmaelites for silver, *God disposed it for good.* When *Shemei* cursed *Dauid*, he forbade his seruants, so much as to meddle with him, and why? because (saith he) *the Lord bade him to curse, and who then dare say vnto him, Why hast thou done so?* And to this purpose the Prophet *Dauid* saith, *I held my peace and said nothing: why, because thou, Lord, hast done it.* *2. Sam. 16. 10.* *Psal. 39. 9.*

Here some wil say, If Afflictions did come onely from God, it were somewhat, but oftentimes they come from men, that

beare vs no good will, and therefore no maruell though we be impatient. *Ans.* When crosses doe come from men, God vseth them as instruments, to execute his iudgements vpon vs; and in this worke, God is the chiefe doer, and they are as tooles, in the hand of the workman. And the Lord inflicteth them vpon vs by men, to trie our patience vnder the crosse. *Ioseph*, though he knew well, the badde dealing of his brethren towards him, yet he looked not to them alone, but to an higher cause; namely, the Lord himselfe, who executed his owne good will by them: *God* (saith he) *disposed it to good.* And againe; *God did send me before you into Egypt for your preservation.*

Gen 45. 5. &
30. 20.

2.

Gods com-
mandement.

The second ground is, *The commandement of God, touching the crosse, and obedience vnto him therein.* This commandement is expresse, *Luk. 9. 23.* where we are commanded, to take up our crosse euery day, and folow Christ. *Abraham* was commaunded, with his owne hands to sacrifice his onely sonne *Isaac*; and to this commaundement, (though otherwise a great crosse vnto him) he addresseth himselfe to yeeld obedience. And in the prophecie of *Micah*, the Church saith, *Shee will beare the wrath of the Lord*, that is, shee will performe obedience to him in the crosse, *because we had sinned against him.* And *S. Peter* saith, that *God resisteth the proud, and giueth grace to the humble: therefore humble your selues vnder the mighty hand of God.* And this beeing the commaundement of God, that wee should yeeld obedience to him, in euery affliction, we ought to be no lesse carefull to obey it, then any one commandement of the morall Law.

Mich. 7. 9.

1. Pet. 5. 5, 6.

3.

Gods pre-
sen. c.
Psal 91. 15.
Psal 137. 4.

The third ground is, that *God will be present with his seruants in their afflictions.* Vpon this ground, *Dauid* comforts himselfe, *because God had promised to beare him, to be with him in trouble, & to deliuer him.* And in an other place, *Though I should walke in the shadow of death, I would feare none ill, for thou art with me, &c.*

Now that we may the better vnderstand this doctrine, we are to consider what be the Ends or Effects of Gods being with vs in affliction, wherby he testifieth his presence, & they are three.

Psal. 50. 15.

The first is, to worke our deliuerance from the crosse: *Call vpon me* (saith the Lord) *in the time of thy trouble, and I will deliuer thee.* This promise must not be vnderstood simply, but with an exception, *so farre forth as it shall be for our good.* For all promises of temporall deliuerance, are conditionall, and must be concei-
ued,

ued, with this limitation of the crosse and chastisement, if God please to impose it.

Some may say, how if God will not deliuer vs, but leaue vs in the affliction, what comfort shall we then haue?

Ans. In the second place therefore we must remember, that God will temper and moderate our afflictions, so as we may be able to beare them. *Habbakuk* prayeth vnto God, in the behalfe of the Church, *that he would in wrath remember mercie.* Hab. 3. 2. And *Paul* saith, that the Lord will not suffer vs to be tempted aboue 1. Cor. 10. 13. that we are able to beare, but will giue an issue wth the temptation.

Thirdly, put the case that God doth not moderate our afflictions, but suffer them to remaine vpon vs, not onely for some time of our life, but to the very death: yet then he will testifie his holy presence an other way, namely, by giuing the partie distressed, power and strength to beare his affliction. Vnto you it is giuen (saith *Paul*) for *Christ*, that not onely ye should beleue in him, but also suffer for his sake. Phil. 1. 29.

The Fourth ground of comfort in affliction is, that euery affliction vpon the seruants of God, hath some speciall goodnesse in it, 4. Goodnes of afflictions. Rom. 8. 28. We know that all things worke together for good vnto them that loue God. And in regard hereof, the crosses which are indured by Gods children, are so farre from beeing preiudiciall to their saluation, that they are rather helpes and furtherances of the same. Now this Goodnes is perceiued twowaies. First, by the fruit and effect of it, and then by the qualitie and condition thereof. In both which respects, afflictions are good.

Touching the fruits of Afflictions, because they are manifold, I will reduce them to seauen principall heads. Fruits of Affliction.

I. Afflictions doe make men to see and consider their sins. Consideration. *Iosephs* brethren for twentie yeares together, were little or not at all troubled for their wickednes, in selling their brother; yet vpon their affliction in Egypt, they began to consider what they had done. We haue (say they) verily sinned against our brother, in that we saw the anguish of his saule, when he besought vs, and we would not heare him: therefore is this trouble come vpon vs. Gen. 42. 21. *Mannasses* in the time of his peace, gaue himselfe to witchcraft, and the worshipping of straunge gods: but when he was captiue in Babylon, then was he brought to the sight of his sinnes, and mooued to humble himselfe before God for them.

II. Affli-

Humiliation.

Luk. 15. 7. &c.

II. Afflictions serue to humble men in their soules before God. The young vnthrif in the Gospell, called the Prodigall child, while his portion lasted he spent liberally, and was grieved for nothing: but when he came to be pinched with hunger, & that through his owne folly, then he humbled himselfe before his father, and returned home vnto him. *David* saith of himselfe, that in his prosperitie he thought he should neuer be moued, because the Lord of his goodnes had made his mountaine to stand strong: but (saith he) thou didst hide thy face, and I was troubled: then cried I vnto the Lord.

Amendment.

Heb. 12. 11.

1. Cor. 11. 31.

Ioh. 15.

Abnegation.

1. Co. 1. 9.

Inuocation.

Psal. 78. 34.

Hos. 5. 15.

Patience.

Rom. 5. 3.

III. They serue to worke Amendment of life. No chastising (saith the Author to the Hebrewes) for the present seemeth to be ioyous, but afterward it bringeth the quiet fruit of righteousness, to them that are thereby exercised; that is, afflictions and chastisements that seize vpon Gods children, doe leaue after them a amendment of life, as the needle passeth through the cloath, & leaueth the threed behinde it. *When we are iudged* (saith the Apostle) *we are nurtured of the Lord that we might not be condemned with the world.* And *David* confesseth, Psal. 119. *It is good for me that I haue bene afflicted, that I might learne thy statutes.* And the good husbandman, purgeth and pruneth the vine, that it may bring forth more and better fruit.

IV. They cause men to denie themselves, & to relie wholly on the mercy of God. Thus *Paul* receiued the sentence of death in himselfe, that he should not trust in himself, but in God, that raiseth the dead.

V. The fift, is Inuocation. For afflictions make vs to crie heartily & feruently vnto God, to bring our selues into his presence, and there to abase our selues before him. Thus the Lord said of the olde Israelites, that *when he slue them, then they returned, and sought him earnestly.* And elsewhere he saith of his children, that *in their afflictions they will seeke him diligently.*

VI. The sixt, is Patience. *Affliction bringeth forth patience; patience, experience, &c.* As if he should say; because the loue of God is shed in our hearts, therefore in afflictions we are patient. Now whilest we patiently beare the crosse, we haue experience of the mercie, and loue of God towards vs: and hauing once in some notable deliuerance, tried and tasted the mercie of God, we doe by hope (as it were) promise to our selues, the said fauour and mercie, for time to come.

VII. The

VII. The last fruit, is Obedience. This the holy Ghost teacheth, to haue beene the fruit of the suffering of Christ, when he saith, *Though he were the sonne, yet learned he obedience, by the things which he suffered.* Heb. 5. 8. Obedience.

In the next place, Afflictions are good in regard of their qualitie and condition, which is, that they are tokens and pledges of our adoption, when we make the best vse of them. *If ye indure chastening, (saith the holy Ghost) God offereth himselfe vnto you as vnto sonnes, that is, he comes to you in the crosse, not as a iudge and reuenger, but as a kind and louing father: and the crosse imposed, is as it were his fatherly hand, wherewith he chastiseth vs: and therefore Iob praiseth God for his affliction, saying, God hath giuen, and God hath taken away, blessed be the name of the Lord.* Heb. 12. 7. Iob. 1. 21.

The fift Ground of comfort is, that the partie distressed, hath partners in the crosse. For first, he hath Christ to be his partner, because he hath fellowship with him, in that he is afflicted, and is willing to obey God therein. *Paul* accounteth it happines, to know the fellowship of Christs afflictions, and to be made conformable vnto his death, *Phil. 3. 10.* And *S. Peter* exhorteth beleeuers to reioyce, in as much as they are partakers of Christs sufferings, *1. Pet. 4. 13.* Secondly, if the partie afflicted repent, Christ communicateth with him in all his crosses, & accounts them as his owne. The Apostle in this regard, would haue no man thinke it strange, no not when he is in the fierie triall, but rather to reioyce, because he is partaker of Christs sufferings. *1. Pet. 4. 12.* And Christ saith to *Saul* persecuting his Church, *Saul, Saul, why persecutest thou me?* Thirdly, he that is afflicted, hath other seruants of God, partakers with him in all his afflictions. The Apostle *Peter* wisheth the Church of God to resist *Sathan* by faith, knowing, saith he, that the same afflictions are accomplished, in your brethren that are in the world, *1. Pet. 5. 9.* 5.
Partakers in
the Crosse.

Thus much generally of Afflictions, and of Comfort in them. It were a long and tedious worke to set all down in particular, together with their proper & distinct Comforts: therefore I will passe them ouer, and speake onely of three kinds of Afflictions, with their Remedies.

Sect. 2.

Deferring of
Deliverance. The first is, the *Deferring of deliverance*: a great affliction, if it be considered. And touching it, I propound one Question, namely, *How the minde of the partie distressed, may be staied, when as the Lord deferres deliverance.*

For the answer hereof, three speciall points are to be considered.

I. First, that God hath in his wisdom, set downe certen and vnchangeable times, for the accomplishment and issue of all things that are. *There is a time appointed to euery thing vnder the sunne.* Eccl. 3. 1. The speech of *Salomon* is generall, and the meaning of it is this. Whatsoeuer there is in the world, either done or suffered, or enioyed by man, whether it be of the number of naturall things, or of those which are voluntarily vndertaken, or necessarily endured; God hath in his prouidence sorted vnto them, a set time and season, whereof dependeth the successe of them all. And this time, himselfe most freely ordereth and ruleth at his owne good pleasure; which as no man can hinder or stay, so is it not in the power of any, to hasten or preuent.

This point, the Holy Ghost in Scripture prooueth by two instances, of the threatnings and promises of God, which himselfe accomplisheth, at some certaine and vnchangeable times.

When the old world in the daies of *Noah*, had growne to much impietie, and wickednes, the Lord appointed a certaine space of 120. yeares, for their repentance and conuersion; at the very end and tearme whereof, he brought the flood vpon them, and not before. For if we compare the particular circumstances of time noted in the 7. of *Genesis*, with that which *S. Peter* writeth, 1. *Pet.* 3. 20. we shall finde, that the inundation of waters came vpon the earth, at the very point of time before determined.

Againe, God threatned by *Ieremie*, that the Iewes for their sins, should be led captiue, & serue the king of *Babel* 70. yeares. Now if we take the iust computation of time, it will appeare, that so soone as euer those yeares were expired, the foresaid threat was accomplished. And therefore *Daniell*, alluding to *Ieremies* prophecie, exactly setteth it downe, when he saith, *The same night was Belshazzar king of the Chaldeans slaine*, that is, the
very

very night wherein those 70. yeares came to their full period.

And as there are set times, allotted by God for the execution of his threatning sentences; so also hath he determined certainly, the accomplishment of all and euery of his promises.

An example hereof we haue in the Israelites, of whom the Lord said to Abraham, that they should be in affliction in a strange land, 430. yeares, and then be deliuered. This promise of God was expressely fulfilled, as we read in the booke of *Exodus*. For before the end & terme of these years they had no deliuerance at al: but that time being expired, *euē that self same day* departed all the hosts of Israell, out of the land of Egypt. And though *Moses*, fourtie yeares before this time, tooke in hand the worke of their deliuerance; yet he did it without successe; and vpon a certaine accident, beeing himselfe constrained to flie into Madian, he liued there as a stranger with *Iethro* his father in law, till the said time of foure hundred & thirtie yeares was accomplished: toward the end whereof, beeing called of God to that office, he prospered, and not before. And in the same manner, hath God set downe a certaine period of time, within which, he will exercise his children more or lesse, and at the end whereof, and not before, he will releue and comfort them againe. Gen. 15. 13. Exod. 12. 41. Act. 7. 25.

Now as the certentie of the accomplishment of Gods threatning word, serues to terrifie all wicked liuers, from sinne: so the vnchangeable performance of his promises, at the very time prefixed, and not before, teacheth the children of God sundry things:

First, that when they are in any distresse; and haue not present or speedie deliuerance, according to their desire, they should waite the Lords leifure, and expect with patience till the time come, which is appointed by him for their ease and releefe: and in the meane while stay their hearts, by hope & assurance in his mercie. Reason is plaine. God is sure in his word: therefore though heauines may indure for a night, yet ioy will returne in the morning, *Psal. 30. 5.*

Thus the Lord comforteth the Iewes in a particular distresse, as we may read in the prophecie of *Habbakuk*, where the Prophet in the name of the Iewes, complaineth, and expostulateth the matter with God, why his owne people should be so lamentably afflicted, by a terrible and furious nation, and why they Hab. 2. 2. 3.

they should be led away captiues, by the Chaldeans the enemies of God? To this the Lord makes answer, that as he had certainly determined that iudgement to come vpon them, so certainly had he appointed a set time, wherein they should be deliuered. In the meane while, he bids them to comfort themselves in this, that though the afflictions should rest vpon them for a season, yet vndoubtedly they should be eased at the length: and therefore, that they should in patience waite for the vision, that is, the accomplishment of the vision touching their deliuerance.

Secondly, hence we learne, that we must not onely beleue the promises of God in generall, that God is true and faithfull in them, and that he is able and willing to fulfill them, even as he made them: but we must beleue them in particular, that is, with application to their proper and seuerall circumstances, which are the particular meanes, places, and times, whereby, and wherein he hath given his word, as touching our freedom and exemption from the crosse.

Take an instance hereof in the Prophet *Daniell*, who knew wel by the spirit of Prophecie, that the Lord had determined to bring vpon the Iewes 70. yeares. captiuitie in Babylon. He knew also, that God had promised to put an end to that captiuitie, at the end and tearme of those yeares. Now what did *Daniel* in this case? Vpon knowledge of the will of God in that point, during the said time, he praied not vnto the Lord for deliuerance of his people: But when he vnderstood that the time drew neere, wherein it was the will of God, that the Iewes should returne out of captiuitie, then by faith applying the promise of God to that particular time: he besought the Lord in praier and supplication, with fasting, in sackcloth & ashes, and the Lord gaue eare vnto his praiers, and yeelded him a gracious answer.

Dan. 9.

II. The second point is, that God, when he defers deliuerance, doth it vpon great and weightie causes and considerations, best knowne to himselfe.

The first whereof is, that thereby he might humble men throughly, and bring them to an vtter deniall of themselves, and consequently cause them to learne patience in affliction; which they would not learne, if they might be their owne caruers, and haue speedie deliuerance from the crosse, at their owne wills and pleasures.

Secondly,

Secondly, that beeing afflicted, they may acknowledge whence their deliuerance comes, yea, whence they doe receiue not onely that, but euery other good benefit, which they inioy: namely not from themselves, or any creature, but onely from the Lord; and accordingly may learne to value & prize his gifts, at their deserued excellencie. For it is a true saying, and often verified in affliction and want, that *benefits easily obtained, are lightly regarded, and sooner forgotten.*

Thirdly, that by the continuance of the crosse without intermission, he may make them to distaste the world, and consequently drawe them to the meditation of the life to come, wherein all matter of mourning shall cease, *and all teares shall be wiped from their eies.* Reuel. 21.4.

Fourthly, the Lord deferreth deliuerance from affliction, that he might preuent greater euils and dangers, whereinto those that are afflicted might runne, if they had their hearts desire, and were eased not at his will, but at their owne wishes. When the children of Israel came into Canaan, they were informed, that they should dwell together with the Canaanites; and Moses rendreth a reason thereof, *Least (saith he) the wild beasts of the field multiply against thee.* And for the preuenting of this euill, the Israelites must indure some annoyance by the Canaanites. Euen so the Lord keepeth his seruants vnder the crosse, for the preuenting of greater sinnes and offences. This should stay the mindes of men, and make them content to wait ypon God for deliuerance, when they are afflicted. Deut. 7.12. Exod. 23.28.

III. The third and last point is, that God alwaies hath and doth exercise his best seruants, with long & continued crosses. Abraham was childlesse, till he was 70. yeares of age, and at those yeares the Lord promised him issue. But this promise was not accomplished till a long time after, when he was an hundred yeares old. David had a promise to be king of Ierusalem, and Iuda: but the Lord exercised him by many and grievous afflictions, before he came to the crowne, in so much that he saies of himselfe, that *his eies fasted with waiting upon his God.* Psal. 119.81. Zacharie and Elizabeth prayed to God, both of them in their youth, and many yeares after for issue; but the Lord granted not their request till they were old. Luk. 1.13.

To adde no more examples; by these we see the Lords dealing, euen with holy men and women, his owne deare seruants, that

that he doth not alwaies grant their requests, nor condescend to their desires at the first, but as it were holds them off, and suspends his grace and fauour for a time. And therefore if it shall please him, thus to deale with any of vs, we must from these examples be taught to possesse our soules with patience, resting contented in his will, and waiting on his good pleasure to the end.

To conclude this point; Suppose, that the condition of Gods seruants be such, as that they finde no end of their afflictions, but that they doe continue euen vnto death, what shall they doe in this case?

Page 73.

Ans. Besides that which hath beene said before, for the resolution of this Question, I answer further, that first, they must still, euen vnto death, liue by faith, and say with holy Iob, Lord, though thou kill me, yet will I trust in thee.

Secondly, they must stay and releue their soules in the meane time, with these and such like meditations:

I. That it is the will and pleasure of God, that we should through many afflictions, enter into the kingdome of God. *Act. 14. 22.* Now it is the propertie of a true child of God, to rest content in his fathers good will and pleasure, euen when he is afflicted. *Prou. 3. 11. My sonne—be not grieved at my correction,* that is, let it not be redious vnto thee, be content to beare it. Our dutie therefore is, meekely to subiect our selues to the hand of God, as the child doth to the correction of his father.

II. that though afflictions be long and tedious, yet God will at length giue a ioyfull and comfortable issue. For so himselfe hath promised. *Math. 5. 4. Blessed are they that mourne, for they shall be comforted.* *Psal. 34. 19. Great are the troubles of the righteous, but the Lord will deliuer him out of them all,* *Psal. 37. 73. Marke the vpright man, and behold the iust, for the end of that man is peace.*

III. Afflictions be they neuer so heauie, in regard of continuance, yet they are in no sort comparable to those eternall ioyes, that God hath prepared for them that loue him. This was *Pauls* meditation, who indured the crosse, euen to his dying day. *Our light affliction (saith he) which is but for a moment, worketh vnto vs an excellent and eternall waight of glory.* And elsewhere he professeth, that he did not count the afflictions of this present time, answerable in ualue to the glorie, which shall be revealed

2. COL. 4. 17.

vnto Gods children, Rom. 8. 18. Saine Peter tells them to whome he wrote, that in regard of their assured, hope of eternall life, they should reioyce, though now for a season, they were in heauens through manifold temptations, 1. Pet. 1. 6. Lastly, the Author to the Hebrewes, comforteth the Church by this reason, because it is yet a very little while, and he that shall come, will come, and will not tarry, Heb. 10. 37.

IV. Though God withholdeth his hand, in respect of deliuerance euen to death, yet his loue is constant and vchangeable, and the crosse which we vndergoe, cannot separate vs from that loue, wherewith he hath loued vs in Iesus Christ. Rom. 8. 35. And thus much of the first particular distresse of minde, arising of outward afflictions.

Sect. 3.

The second particular distresse, is bodily and temporary Death, which consisteth in the separation of the soule from the bodie. death. And touching this affliction, it is demanded, How any seruant of God, may be able to endure with comfort, the pangs of death?

For the answer hereof, two things are required: a preparation to death, and helps in the time of death.

Concerning preparation, there are three duties to be performed, Preparation to death.

The first and most principall, is commended vnto vs in the booke of Psalmes, where David praies vnto God, Lord, make me know mine end, and the measure of my daies. And Moses in like manner, Lord, teach me to number my daies, that I may apply my heart vnto wisdom. In which places, is remembred a notable dutie of preparation: to wit, that a man should resolue himselfe of death continually, and before-hand number his daies. This is done, by esteeming of euery day, as the day of his death, and accordingly doing alwaies that which he would doe, if he were now to giue vp the ghost. Account death present.

Secondly, in way of preparation, we must endeauour to disarm and weaken death, who is an armed man, that hath his weapons, whereby he seekes to destroy vs. And in this case, we must deale with death, as the Philistims dealt with Sampson. They saw by experience, that he was a mightie man, and by his power and strength, had giuen them many foyles: and there.

therefore they laboured to know, in what part of his bodie his strength did lie. And after inquirie, finding it to be in the haire of his head, they neuer rested, till they had spoiled him thereof. And questionlesse, the time will come, when we all must encounter with this strong and powerfull *Sampson, Death*; In the meane while, it is a point of wisdom, to inquire wherein his power & might consisteth. When this search hath bin made, we shall finde that his weapons, iare our manifold sinnes, and corruptions, both of heart and life. For as *Paul* saith. *The sting of death is sinne.* Therefore, that we may spoile him of this his furniture, we must exercise our selues in the practise of two duties.

1. Cor. 15, 56.

First, vse all meanes for the cutting off of the locke of our sinnes, whereby alone Satan hath the vantage of vs, and these meanes are the duties of humiliation, inuocation, and true repentance. We must therefore humble our selues before God, be instant in praier, for the pardon of our sinnes past, and present, and in this point giue the Lord no rest, untill we have obtained in our consciences, the sweete certificate of his fauour and mercie in Christ, whereby our minds may be staid and comforted.

This done, it stands vs in hand to turne vnto God, to be carefull to leaue sinne, to entertaine in our hearts, a resolu'd purpose and intention of new obedience, and conformitie to the will, and commandement of God in all things. And this is the onely way in the world, to bereaue this our enemy of his armour, to pull the sting out of the mouth of this serpent, and consequently, euen in death to preuaile against him.

Thirdly, in way of preparation, our dutie is, euen before hand (while we liue in this world) to indeaueur, to haue some true tast of life euermlasting, and the ioyes of heauen. The due consideration whereof, will be of great vse. For it will stirre vp in our hearts, a desire and loue of perfect happines in heauen, yea a feruent expectation of Christs comming to iudgement: and it will further cause vs to say with *Simon*, *Lord, now let thy seruant depart in peace: And with the Apostle, I desire to be dissolved, and be with Christ.*

Touching this spirituall ioy & comfort in the holy Ghost, these Questions of Conscience are mooued.

I. First, how may we in this life haue and nourish in our hearts

heart, a true taste of eternall happinesse, and of the ioyes of the world to come.

First, by a serious consideration of the euils that doe hinder or preiudice our happines: & they are principally foure.

One is, the Miserie of our liues, in respect of sinne, and the consequents thereof. For there is no man in the world, be he neuer so righteous, that can truly say of himselfe, *I am cleane from my sinne*; *Prou. 20. 9.* Yea euen the regenerate, that haue received grace to beleue, to turne vnto God, and to liue according to the Spirit, doe finde by experience, corruption and rebellion in their minds, wills, and affections, which daily affordeth matter of sinning against God: and on the other side, hindreth and quencherh, all the good motions of the Spirit, that are in them. Againe, such is the irreconcilable malice of Satan, that he takes vantage of mans corruption, and neglects no time or opportunitie, to intrappe the children of God, in the snares of his temptations. And hence it is, that man, by reason of his owne corruption, and the wicked suggestions of the Diuell, is at continuall strife with himselfe, hath daily occasion of sorrow, worketh out his saluation with feare & trembling, wading (as it were) euil while he liueth, in a sea of many miseries.

Rom. 7. 14. 22.
&c.

The second euill, is the Vanitie of all things that are in the world. For whether we consider the world it selfe, or the things therein contained, done, or suffered, there is nothing so sure and steadie, whereunto man hauing attained, can possibly rest fully satisfied, & contented, or which in the end will not prooue to be most vaine vanitie. And the truth hereof appeareth, in the experience of *Salomon* himselfe; who (being king over *Israel*) wanted neither authoritie, nor abilitie, and opportunitie, to take knowledge and triall of all worldly things in all estates and conditions. And hauing euen offer purpose, carefully and earnestly searched into them all, at length he concludes, that the issue of all was vnprofitable vanitie, & vexation of minde, as we may read in his *Ecclesiastes*.

The third euill is, the Changeable condition of our life in this world, whereby it cometh to passe, that we are alway in a fleeting and transitorie state. For we are (as *Saint Peter* speaketh) but strangers and Pilgrimes, that wander to and fro in the earth, as in a strange country, and still are walking forward to our owne home. *We haue here no abiding citie.* The houses

1. Pet. 2. 11.

Heb. 13. 14.

wherin we dwell, are but Innes, in which we sojourn for a time: yea the bodies which we haue, are but tents and tabernacles, alway ready to be shifted, and our selues to be translated into another place.

2. Cor. 5. 6.

Phil. 1. 13.

Fourthly, by remembring, that Christ our Head, beeing now in heaven, and we his members vpon the earth, during our life, we are in presence separated from our Head, and consequently, from that happie and glorious fellowship, which we shall inioy with him, and all the Saints our fellow-members, in the kingdome of heaven. This S. Paul noteth, when he saith, *Whilst we are at home in the bodie, we are absent from the Lord:* and thereupon himselfe desired to be dissolued, and to be with Christ.

Apoc. 22. 4.

1. Ioh. 3. 2.

Math. 25. 34.

Having thus entred into the due consideration of the afore-said euils, we must in the second place, exercise our selues in the frequent meditation of the blessed estate of Gods chosen, in the kingdome of glorie: who beeing translated out of this life, into the bosome of Abraham, are fully and perfectly freed from sinne, from Satan, from vanitie and miserie: haue all teares wiped from their eies: doe behold the face of God: are made like vnto Christ in holines and honour: and doe with him inherit the kingdome prepared for them, from the foundations of the world.

1 Cor. 7. 31.

Phil. 2. 40.

Phil. 1. 23.

Heb. 11. 10.

In the third place, having thoroughly considered of these things, we must Compare the estate of this present life, in the respects before-named, with the estate of that, which is to come in the kingdome of heaven: and laying them in a paralell together, we shall find the one, infinitely faire to excell the other, in regard of true ioy & comfort. And this wil make vs, though living in the world, yet to vse it, as if we used it not: to haue our conuersation in heaven: to thinke, with Paul, that to be loosed, and be with Christ, is best of all for vs: to haue a true and lively tast of the ioyes of the world to come, and accordingly with Abraham, Isaac, and Jacob, to looke for a citie that hath foundations, whose builder and maker is God.

II. Secondly, it is demanded, how a man may truly discern, whether this ioy of the Spirit, be in him yea or no? For answer hereunto, it is to be remembred, that there are sundrie properties whereby it differeth from carnall ioy. And these are principally five.

First, this ioy is brought forth (as it were) of sorrow for sinne,

siue, and for the want of Christ. *Ye shall sorrow*, (saith our Saui- Ioh. 16. 20.
our Christ to his Disciples, meaning for his departure) *but*
your sorrow shall be turned into ioy. These words, are not onely
meant of his Disciples, but of all beleeuers, who vpon confi-
deration of their sinnes, and the spirituall want of Christ Iesus,
doe mourne and lament. For not onely they, but all true be-
leeuers, are there opposed vnto the *World*. Againe, *blessed are* Math. 5. 4.
they that mourne: that is, being touched with causes of excee-
ding griefe, do withall mourne for their sinnes: *for they shall be*
comforted. On the other side, carnall ioy, as it hath his begin-
ning from the flesh, and ariseth of things pleasing thereunto,
so it ends in sorrow and heauinelle. *In the end, reioycing is turned* Prou. 14. 13.
into mourning, saith Salomon. And, *Woe be to you that now laugh*: Luk. 6. 25.
for ye shall weepe.

Secondly, the ioy of the Spirit, is a fruit of righteousnes:
that is, it issueth and floweth from Christ knowne and belee-
ued, to be made vnto vs of God, wisdom, righteousnes, san- Rom. 14. 17.
ctification, & full redemption. For from hence, followes peace
of conscience, and from peace, comes ioy in the Holy Ghost.
Contrariwise, the ioy of the flesh, ariseth only from the sudden
feeling of some worldly delight: and therefore cannot bring
any sound peace, vnto the conscience of the man possessed
of it.

Thiudly, spirituall ioy is founded in the holy vse of the
Word, Sacraments, and Praier: and in the practise of Chri-
stian duties of mercie, loue, iustice, &c. The other is not so. For
the world conceiueth a ioy besides the word, out of the exer-
cises of inuocation and repentance: which stands in the pra-
ctise of cruelty, malice, oppression, iniustice, and all manner of
impietie. And hence it is, that hauing spent their daies in such
matter of reioycing, at length in a moment *they goe down to hell*. Iob. 21. 13, 14,

Fourthly, heavenly ioy is so fixed and rooted in the heart, 15.
that it cannot be remooued thence. *Your ioy shall no man take* Ioh. 16. 22.
from you, saith Christ. It must needs therefore be true and
sound, yea able to swallow vp all matter of griefe, and heau-
inelle: whereas the other is neuer sincere, but with the sweetnes
thereof, hath alwaies mingled some bitternes. *Euen in laughter* Prou. 14. 13.
(saith Salomon, speaking thereof) *the heart is beaue*. When the
face of the wicked man shineth, & his countenance is pleasant,
euen then is he inwardly sorrowful, and his minde is troubled.

Luk. 12. 20.

and 15. 22.

Iob. 20. 5.

Lastly, the ioy of the Spirit is eternall, abiding in the minde of man, not onely for the terme of this life, but for euer, in the world to come. So is not the reioycing of the world in earthly things: for it is fading and deceitfull, as the things themselves be, wherein it is placed: it hath the beginning in corruption, and endeth with this present life. The examples of the two rich men in the Gospel, doe manifest this truth. And to this purpose, is the speech of *Zophar*, in the booke of *Iob*, that *the reioycing of the wicked, is very short, and the ioy of hypocrites is but a moment, &c.*

By these five properties, may we put a true difference betwene earthly and heauenly reioycing, and consequently discern of them, euen in our selues. And if we perceiue this ioy of the Spirit (rightly conceiued and grounded in the right vse of the word, and Sacraments; as also in the exercises of inuocation, faith, and repentance,) to take place in our soules and consciences, we shall find it of force, to moderate and alay the very terrours of death. And so much for Preparation.

II.
Helps in time
of death.

Now the helps to be vsed in the time of death, are manifold: the summe of all may be reduced to two heads; Meditations, and Practises.

Touching Meditations, we must in the first place, consider Death in a double respect; one, as it is in it owne nature, and another, as it is changed and qualified by the death of Christ. Death in it owne nature, is a Curse; or forerunner of condemnation, the very gates and suburbs of Hell it selfe: but beeing qualified by Christ, it is a blessing, an end of all miseries, a full freedome from all dangers, a short passage vnto ioy, an entrance into euerlasting life, a quiet sleepe, void of all annoyance; by dreames & fantasies: And the graue a resting chamber, yea a bed perfumed by the death of Christ, for the bodies of all the Elect; out of which when they awake, they shall be admitted and receiued into the presence of God in heauen.

Secondly, we are to consider, that there be three degrees of eternall life. The first whereof, is in this world before we die; and it is then, when we begin to repent and beleue in Christ, and to be assured in conscience that God the father is our father, Christ our redeemer, and the holy Ghost our comforter.

For this is *eternall life, to know God and him whome he hath sent, Iesus Christ.* The next degree is in death: for death cuts off all sinne,

sinne, originall and actuall; death frees vs from all worldly miseries: death prepareth the body, that it may be fit to enter into eternall happinesse together with the soule, which is alreadie in heauen. The last degree is, when bodie and soule reunited, goe both together into eternall and euerlasting glorie.

Our third meditation is; that there is a mysticall vnion and coniunction, betweene Christ and euery beleeuers: and that not onely in regard of soule, but of bodie also; which beeing once knit, shall neuer be dissolued, but is eternall. Whereupon, the dying, dead, rotten, & consumed bodie remaineth still a member of Christ, abideth within the couenant, and is and shall be euer a temple of the Holy Ghost. Thus *Adam*, and *Abraham*, which are dead, so many thousand yeares agoe, yea euery true beleuer, from them to the end of the world, shall arise at the last day in bodie to glorie, by the power of their coniunction with Christ. In the winter season, we see the most trees voide of leaues, buddes & blossomes: so as they seeme to vs to be dead, and yet neuerthelesse there is a sappe in the roote of them, which in the Spring wil ascend, and reuiue the decayed branches. Euen so it is with our bodies, which though they be corrupted, rotten, burnt or eaten with wormes, or deuoured by wild beasts, so as they may seeme to be vtterly perished, yet there is (as it were) a secret and hidden sappe in them, (by reason of their vnion with Christ) by which they shall be raised, reuiued, and quickned, being made like vnto the glorious bodie of Christ their head, with whome they shall raigne, and liue for euermore.

Helpes in practise are two. First, he that wil beare with comfort the pangs of death, must labour that he may *die in faith*: and that is done, by laying hold of the promise of God touching forgiuenesse of sinnes and life euerlasting by Christ. *All these* (saith the holy Ghost) *died in faith*, namely, *Abel*, *Enoch*, Heb. 11. 13. *Noe*, *Abraham*, and *Sarah*, all laying hold of the promise of life by Christ. When *Iacob* on his death-bed, was blessing of his children, he brake forth into this heavenly speech; *O Lord I* Gen. 49. 18. *haue waited for thy saluation*. In which words it is plaine, that his faith rested on the mercie of God, and by hope he waited for his saluation: and our Sauour Christ saith, *As Moses lift up* Ioh. 3. 14. 15. *the serpent in the wilderness, so must the sonne of man be lift up, that whosoever beleueth in him, might not perish, but haue life euerlasting*.

lasting. Out of which words the forenamed durie may be learned; that looke as the children of Israell, being stung with fiery serpents, and that vnto death, were healed by looking vp to the brasen Serpent erected by *Moses*: so when we are stung with sin and death, we must euer remiember by faith to looke vpon Christ. But especially when we are dying, then it is our part, to fixe the eies of our soules, by faith vpon him; and thereby shall we escape death and be made partakers of eternall life & happines. Notable is the example of Christ, who as he was a man, alwaies fixed his trust and confidence in his fathers word, especially at his end. For when he was dying, & the pangs of death seised vpon him, he cries vnto the Lord; *My God, my God, why hast thou forsaken me?* and againe, *Father into thy hands I commend my spirit:* which words are full of faith, and doe bewray what great affiance he placed in his fathers loue, &c. When *Dauid* in an extremitie, saw nothing before his eies but present death, the people intending to stone him, at the very instant (as the text saith) *he comforted himselfe in the Lord his God;* but how? by calling to minde the mercifull promises, that God had made vnto him, and by applying them vnto his heart by faith. And *Paul* saith of himselfe, and the rest of the faithfull, that they *receiued the sentence of death in themselves, that they might not trust in themselves, but in God.*

1.Sam.30.6.

2.Cor.1.9.

From these examples it followes, that they which desire with comfort to beare the pangs of death, must die in faith; that is, they must set before their eyes, the promise of remission of sinnes, and life euerlasting, and depend vpon it, wrapping (as it were) and infolding themselves in it, as in a close and warme garment, that will keepe them safe and sure, against the winde and weather of temptation.

The second Practise in the time of death, is, *to die in obedience;* which is nothing else, but willingly, gladly, and readily, without murmuring to submit our selues vnto Gods will, in bearing the paines of death. A most worthie president of this obedience, we haue in our Sauour Christ, when he said vnto his father, *Not my will, but thy will be done;* thereby submitting his will, to his Fathers will, touching the death which he then suffered. Yea when he was dying, it is said of him, that *he gaue up the Ghost;* that is, he did most most willingly surrender up his soale into the hands of God his father. And this his example at the
time

time of his departure, must be a rule of direction vnto vs, vpon the like occasion. Hence it is, that in the third petition of the Lords prayer, amongst other things, we pray for obedience to the will of God in suffering afflictions, yea euen in the last and greatest, which is death it selfe. True it is, that obedience to God in death, is against corrupt nature; and therefore our dutie is, the more to inure our selues, to the performing of it: and that which the blessed Apostle said of himselfe, *I die daily*, ought to be continually our resolution and practise.

If we shall inquire, how this may be done; the answer is; when God layeth afflictions vpon vs, in our life time, then by endeauouring to beare them with patience, meeknes, and lowlines. For euery affliction, is (as it were) a pettie death: and if we doe in it, subiect our selues to the hand of God, wee shall the better obey him, in the great death of all: and thus doing whensoever God striketh vs with death, we shall with comfort endure the same.

Seet. 4.

The third particular Affliction or distresse, is *Satanicall molestation*, whereby both persons, & places of mansion, or abode, are either possessed, or otherwise molested by *Satans* malice. Satanicall molestation

I. Touching this Affliction, the Question of Conscience is, How such persons as are possessed, or feare possession, or else indure molestations by the Diuell in their houses, may haue their mindes quieted and staid; and consequently, in that case be remedied?

And here two things are generally to be considered, in way of Answer.

First, it is to be remembred, that possession is knowne by two signes. The one is, when the Diuell is evidently present, either in the whole bodie, or in some part of it. The other, when he hath rule of the said bodie, either in whole, or in part: so as the partie himselfe, hath not that vse of his bodie, which he would. As for example: when the diuell possesseth the instruments of the voice, as the tongue, and makes a man to speake Latine, Greeke, Italian, or other tongues, which he vnderstandeth not. Both these things were found in them that were possessed, in the time of our Sauour Christ.

Secondly,

Secondly, we must consider, it falleth out oftentimes, that straunge diseases doe seize vpon men, arising from corrupt humours in the bodie; yea, men & women may haue strange passions vpon naturall causes vnknewne; and these will sometimes haue straunge and extraordinary effects in them, which the Art of Physicke neither can search out, nor cure: and yet they are neither acts of witchcraft, nor reall possessions. As when God laid extraordinarie diseases on the Corinthians, for the contempt of his Word and Sacraments, *1. Cor. 11. 30.* Like vnto which, he worthily inflicts vpon men in these daies, for the same and other sinnes.

Now to stay the minde in this case, these Rules are carefully to be thought vpon:

First of all, it is to be remembred, that though *Satans* malice and power be very great and large: yet he can not practife the same against the children of God, when, where, and how he listeth. The malice which *Satan* beares to mankind, and principally to the members of Christ, appeares in this, because he *Reuel. 12. 10.* is said, *to accuse them before God, day and night: and, as a roaring Lyon, to walke about the world, seeking whom he may deuour, 1. Pet. 5. 8.* Againe, the Scripture noteth him, to be a powerfull Spirit, whose strength farre exceedeth and surpasseth the might of any man or creature, that is not of an Angelicall nature, as himselfe is. For he is tearmed a *Prince of the aire*, and the god of this world; his power reacheth euen to the spirits and soules of men, whereby he worketh in the children of disobedience, *Ephes. 2. 2.* His principalitie is so great, that no strength, no defence of man is able to withstand it, vnlesse man take vnto himselfe the whole armour of God, *Eph. 6. 10.*

Now although the diuell be so malicious an enemy of mankind, that he ceaseth not to deuise whatsoeuer may be hurtfull vnto them; and withall so powerfull in his attempts, that no man by his owne proper strength, is able to resist him: yet he cannot put the least part of his power in execution, in what time, place, or manner he desireth. The reason is, because God hath determined his power, by certaine bounds and limits, which he cannot passe: and they are especially two.

The one is, *his owne nature*, whereby he is a creature, & therefore finite. Hence it is, that he can neither know, nor doe any thing that is beyond the reach or capacitie of his nature, or
aboue

about the power and skill of a creature. For example, he cannot directly And immediately know the deepe things of God, vnlesse they be revealed vnto him: nor yet the secrets of mans heart. *None knoweth the things of a man, save the spirit of a man which is in him: even so, the things of God knoweth none, but the spirit of God, 1. Cor. 2. 11.* Againe, he cannot doe that which is truly and properly a miracle, the cause whereof is hidden and vtterly vnknowne, and which comes not within the power and order of nature. For this is proper vnto God, who onely doth things simply wonderfull, *Psal. 77. 14.*

The second thing whereby *Satans* power is restrained, is the will of God. For looke as the sea, being by nature, apt to overflow the whole earth, is kept in, and shut vp within the shore (as it were) with dores or gates, that it cannot breake forth; and that by the Lord himselfe, who hath established his decree vpon it, *Iob. 38:* So though *Satan* be by nature strong, and his malice great, yet can he doe nothing at all, no nor execute his naturall power, to the hurt and preiudice of any man, without the will & permission of God. Thus the euill spirit could not goe forth to deceiue *Ahab*, vntill the Lord had said vnto him, *Goe and thou shalt preuaile, 1. King. 22. 22.* Thus the Diuell could not touch the bodie, children, goods, or friends of righteous *Iob*, whilest he was fenced and fortified, by the power & prouidence of God: But when the Lord, in regard of *Iobs* outward estate, had giuen leaue, and said, *Loe all that he hath is in thine hand*, then did he exercise his power, to the vtmost: yet so farre onely, as he was permitted, and no further, *Iob. 1. 12.*

The consideration of this first point, that *Satans* power is determined by God, will serue to stay the mindes of those, whose persons, houses, or friends are molested by him. For hereupon it followeth, that God, who hath the Diuell bound vp (as it were) in chaines, will not suffer his power to be enlarged, against his owne children, to their destruction and confusion: but so farre forth alone, as shall be expedient for their good and saluation. Againe, that God being their father in Christ Iesus, they may in the time of such affliction, haue access vnto him, and call vpon him, for the restraint of *Satans* power and malice; and consequently, for the deliuerance of them and theirs.

A second rule is this: Such persons must haue recourse to God,

Psal. 91. 10. 11.

God in his word, in which he promisetht his presence and protection to his children in their greatest dangers. And namely, *that there shall no evil come unto them, neither any plague shall come neere their dwelling: because he will give his Angels charge over them, to keepe them in all their waies. Again, that he will be a wall of fire, round about his people, Zach. 2. 5. that he will extend peace over his Church, like a flood, Isa. 66. 12. And that there shall be no sorcery against Iacob, nor soothsaying in Israel, Numb. 23. 23.* And yet if God sees it to be good for his children, to be tried by possessions or witchcraft, in this case the promise frees them not. For all temporall blessings are promised conditionally, so far forth as they may stand with Gods good will and pleasure, and with all may make for the good of his children. Howbeit herein lies the comfort, that though such calamities befall them, yet they shall turne to their good, rather then to their hurt. This point wel considered by the way, bewraietht the great presumption of some, who are not afraid to say, their faith is so strong, that the Diuell cannot touch them.

Matth. 4. 5.

Luk. 13. 16.

Thirdly, it must be considered, that the best seruants of God, haue beene in their times molested by the Diuell. Christ in his second temptation, was carried by the Diuell, from the wilderness, to a wing of the Temple of Ierusalem. The children of *Iob* were destroyed by the Diuell, and he himselfe was filled with botches, and sores. A certaine woman, euen a daughter of *Abraham*, that is, one following the faith of *Abraham*, was troubled with a spirit of infirmitie, eightene yeares together. And the daughter of the woman of *Canaan*, was grievously vexed with a Diuell. *Matth. 15. 21. 22.*

Iob. 13.

Heb. 11. 17.

Fourthly, men in this case, ought by faith to lay fast hold vpon the promise of life euerlasting, and wait the Lords leasure, not limiting him in respect of time, or meanes of deliuerance. This was the practise of *Iob*, *Though he kill me, yet will I trust in him.* And of holy *Abraham*, who did not limit God, but was content to do with *Isaac*, what the Lord would: & though it was in likelihood, a meane to bereaue him of all posteritie, yet still he kept himselfe to the promise.

Lastly, men must in this case, seeke and sue vnto God by praier, either for deliuerance, if it may stand with his good will and pleasure, or else for patience, that they may meekely and patiently beare that particular affliction.

II. In the molestation and annoyance of houses by spirits, two things are to be remembered.

First, men must not consort together, and abide there, where it is certainly knowne, that the Lord hath giuen the Diucl power and libertie; lest in so doing, they tempt the Lord. Our Sauiour Christ did not, of his owne priuate motion and will, be- take himselfe into the wilderness, but by the direction of the Holy Ghost, *Matth. 4. 1.* Paul in like manner, did not of his owne head goe to Ierusalem, but vpon the motion of the Spirit, *Act. 20. 22.* In the light of these examples men are taught, not to cast themselues, into any places of apparent danger: much lesse to frequent those, which God hath deliuered vp, into the power of *Satan*. And this condemneth the rash, and headie conceits of some persons, who vpon confidence of their owne strength, doe put themselues into needelesse dangers, ha- uing neither extraordinarie calling from God, nor any suffici- ent warrant out of his word.

If it be asked, what men are to doe in this case? Answer, First, they ought rather to flie to God by prayer, and to draw neere vnto him in their hearts: and hee in mercie will draw neere vnto them.

Secondarily, that which we doe in meates and drinckes, is al- so to be done in the houses and places where we dwell. And what is that? we must sanctifie them to our vse, by the word & prayer. *Noah* at Gods commandement, went into the Arke, a- bode in it, and came out againe: and when he came forth of it, into the earth after ward; it is said of him, that he built an Al- tar, gaue thanks to God for his deliuerance; and praied the Lord, to vouchsafe him the vse of the earth, as he had before. Though *Abraham* had a promise of the land of Canaan, to him and his posteritie for euer, yet he went not out of his countrie toward it, till the Lord commanded him: and when he was come thither, he built an Altar for the worship and seruice of God. The like he did after ward at Bethel. And many yeares after, did *Iacob* offer sacrifice vnto God, in the same Bethel, when he came to dwell there. And for this very end, in the law by a special ordinance the first fruits of the harvest were offered, to sanctifie the rest of the corne. And so much touching the second distresse.

CHAP. X.**Of the third Speciall Distresse, arising of the Temptation of Blasphemie.**Tentatio for-
da.

He third kind of trouble of mind, is that which a-
seth of the Temptation of Blasphemie: which in
regard of the vilenes and vglines thereof, is not
amisse termed by some, the *sonle Temptation*. And
it is, when a man is troubled in his minde, with
blasphemous cogitations, and thoughts, direct-
ly against the Maiestie of God, the Father, the Sonne, and the
Holy Ghost. As for example: to thinke that *God is not iust*, or
mercifull; that he *accepteth mens persons*: that he *hath not know-
ledge of things that are done here below*, or at least that he *doth not
regard them*: that *God cannot doe this or that*: that he is *inimious
to some men, and partiall to others*, &c. These and such like blas-
phemous thoughts there be, which are not fit to be vttered a-
mongst men, forasmuch as they are most horrible, and execra-
ble, as any can be conceived.

Sect. 1.The cause &
Daunger.

That we may the better know this Temptation, let it be con-
sidered, what are the fore-runners thereof, and by what meanes
it takes place in the heart possessed of it.

Sometimes it commeth, meerely and onely of the suggesti-
on of the Diuell, which troubleth the phantasie, even of those
which are in that regard innocent, and casteth into their hearts
impure and vngodly thoughts. Sometimes againe, it comes
vpon men, by an euill custome: when as they willingly lend
their eares to leude and cursed speeches, that immediatly tend
to the dishonour of God, or the wilfull abuse of his word, his
iudgements, and mercies; and vpon the hearing, either giue
their applause and approbation, though not expresse; or doe
not hinder or stay them, as much as in them lyeth. Other-
whiles, it creepes into the heart of man by degrees, when he be-
ginnes to waxe cold in Gods seruice, to make little conscience
of those duties that immediately concerne his worship, and
consequently

consequently inures himselfe, to the taking of the name of God in vaine, by often and causelesse swearing, forswearing, cursing, &c. By these and such like meanes, is this soule and horrible temptation conueied into the minde of man.

Now the danger of it, whether it ariseth from these, or any other causes, is exceeding grievous, specially to those, that haue begun to chuse the way of truth, and to applie their hearts to serue God, and to feare his name. For it bringeth forth strange and fearefull effects, as namely, desperation, and manifold horrors and troubles of minde. Yea, diuers persons haue herupon bin astonished in such sort, that they haue bin moued to make dispatch of themselues; beeing in their owne iudgement no better, then the very fire-brands of hell.

Sect. 2.

Now for the Curing of this wonderfull trouble and distraction of Conscience, two things are to be done: to wit, Inquirie must be made into the next causes, whence this Temptation should arise: and after that, the Remedy is to be applied. The Remedy.

For the first: Inquirie is to be made, whether the present distresse had his beginning from the thought of a mans owne minde, or from the suggestion of the Diuell. For this, in all likelihood, is the next way to minister comfort, to the afflicted party.

It may be said, How shall a man discern the thoughts that are from the Diuell, from his owne thoughts? *Ans.* He shall know them by sundry notes.

First by the entrance of them into the minde. For those that come from the diuell, come speedily, as lightning into a house: and they are after a sort, forced into the minde by violence, so as the partie cannot auoid them; and they come into the mind againe and againe, yea a thousand times in a day, so as by their often comming, they weaken the memorie, dull the senses, wearie & confound the braine. These are thoughts that come from the Diuell, and by him are conueied from without, into the minde of man. And if such cogitations, were from a mans owne selfe, they would not come with so great vehemencie & celeritie, but with leisure: and they would rise with more moderation, and lesse violence. Yea further, the frequent vse of them would not produce so many, & so fearful effects as it doth.

Secondly,

Secondly, such thoughts may be discerned, to come from the Diuell, by this signe; because they are directly against the very light of nature, the sparkes whereof are not quite extinct in vs by sinne. For euery man thinkes reuerently of God by nature. But these cogitations are most wicked and diuelish, fastning vpon God, things that are most vile and monstrous: whereas commonly, the thoughts that arise from our selues, are not against the light of nature, though they be most corrupt.

The third signe is, that at the first conceiuing of them, the partie is smitten with an extraordinarie feare, his flesh is troubled; and oftentimes, sicknes and faintings doe follow. But the thoughts that men conceiue of themselves, cause neither feare, nor faintings, nor sicknes.

Fourthly, blasphemous thoughts cannot come ordinarily from the heart of any, saue of those alone, that are of reprobate mindes. But the parties that are thus distressed, are honest, ciuill, and such as professe the Gospel, at least in shew; yea sometimes they befall such as are the true members of Christ. Therefore it is manifest, that they come from without, euen from the Diuell casting them into the minde, and not from within a mans owne selfe.

In the next place, Inquirie must be made, whether the party doth approoue, loue, and like these and such like thoughts, or no? To this he will answer, if he be asked, that he abhors them as the Diuell and Hell it selfe. Thus euen naturall men will answer, and that truely.

After inquirie thus made, the Remedie is to be applied. And the first & principall remedie, pertaines to doctrine, and instruction: in which the partie is to be enformed of his or her estate; namely, that the foresaid blasphemies, are not *his* finnes, but *his* crosses. For they are the Diuels finnes, and he shall answer for them: and they are not ours, till we entertaine, receive, approoue, and giue consent vnto them.

For prooffe hereof, let this be considered; That vncleane thoughts which haue their residence in the minde of man, are of two sorts: Inward, and Outward. Inward are such, as haue their originall from the flesh, and arise of the corruption of mans nature, though stirred vp by the Diuell. And these, at the very first conceiuing, are our finnes, though they haue no long abode in our mindes: and they are directly forbidden,

in the tenth commandment. Outward thoughts are those, which haue relatiō to an outward cause or beginning: of which sort are those euill thoughts, that be conueied into the minde by the Diuell: and if we take no pleasure in them, nor yeeld consent vnto them, they are not to be accounted our sinnes, but the Diuells, by whom they are suggested. The truth hereof appeares in Christs example; into whose minde the diuell cast this blasphemous tentation, thereby mouing him to infidelitie, couetousnes, and idolatrie: which neuerthelesse were not his sinnes, because his holy heart gaue not the least approbation to them, but abhorred and repelled them, and therefore was free from any taint of sinne, in or by them.

This distinction of thoughts must be remembred. For hence it followes, that blasphemous thoughts, not consented to by vs, are not our sinnes, but the Diuells. Euen as in like case, when one wickedly disposed, sollicites another to treason, or murder: if he said partie listen not, nor yeeld thereto, he cannot be holden guiltie of those crimes. Therefore, men must not feare those kind of thoughts ouermuch: at least, if they please not themselues ouermuch in them: because, though they be indeede their crosses, yet are they not their personall sinnes, for which they shall incurre the wrath and displeasure of God. Againe, they must let them goe as they come: they are not to strue against them: for the more they labour to resist them, the more shall they be intangled with them.

The second thing to be vsed in way of remedy, for the staying of the minde in this tentation, is, that though it should be graunted, that the foresaid euill and blasphemous thoughts are our sinnes; yet we are to remember, that they may through the mercie and goodnesse of God, be pardoned, if they be heartily and vnfainedly repented of: yea further, that neither they, nor any other sinnes (except that against the Holy Ghost) doe condemne him, that praieth against them, and is heartily sorrie for them.

It was Pauls complaint, *Rom. 7. 19.* That he did not the good which he would doe, speaking of the inward indeauour of his heart: and againe, that he did the euill which he would not, meaning in respect of the corruption of his nature. Now vpon this, that he indeauoured to doe that, which was agreable to the will of God, that he loathed and detested the contrarie,

and stroue against his corruptions, how did he comfort himselfe? Marke the words following, vers. 20. *If I doe that I would not:* that is to say, if against my generall purpose, I sinne against God; if I be sorrie for it, if I be displeased with my selfe, because I can not obey God, in that perfection I desire, *It is no more I that doe it, but sinne that dwelleth in me.* From this example of *Paul* I gather, that if any man haue in his minde euil thoughts, and doth (as *Paul* did) grieve, because he thereby offendeth God; if he doe abhorre them, and pray against them; he shall not be condemned for them; they shall neuer be laid to his charge. The partie then that is troubled with these thoughts, may vpon these grounds, stay his minde; and comfort himselfe. For if he shall not be condemned for them, then let him not feare them aboue measure.

The third point to be remembred is, that the partie must not be alone. For this Tentation beginnes, and is confirmed and increased by solitarinesse; and the parties thus distressed, loue to be apart by themselues, from the societie of others. And for that cause, in case they be lyable to this distresse, they must vse to conuerse with such company, as may affoord them matter of speech and conference meete for them, and may exercise their minds with heavenly meditations in the word and singing of *Psalmes*, and such like fit & conuenient recreations. Our first parent *Eue* was tempted by Satan, when she was apart from *Adam*: and our Sauour Christ, when he was alone out of companie & societie, then did the Diuell most maliciously assault him, with strong & powerfull tentations in the wildernes.

The fourth point, to be remembred of the partie troubled is, that he must as heartily and earnestly repent him of those his euill thoughts, as of euill words and deeds. For the truth is, because men are loose minded, and haue no more care of their thoughts, then commonly they haue; therefore the Lord iustly suffers the Diuell to plague and torment them, by conuaying into their hearts, most vile and damnable cogitations. Furthermore, the said partie must labour to be renewed in the spirit of his minde, that is, to haue his minde inlightened by the spirit, whereby he may know and vnderstand the will of God in his word. After repentance for euill thoughts, there must follow watchfulnesse, and a carefull circumspection ouer all his waies; but principally he must haue an eye vnto his

Eph. 4. 23. 24.

his heart, the fountaine of all. *Keepe, thine heart with all diligence, saith Salomon; that is, aboue all things see that thou counter-
gargard thy thoughts, desires, motions, and affections.* Prov. 4. 23.

That the heart of a man may be guarded, two rules are to be obserued. First, that *the word of God dwell plentifully in it*, by daily meditation of the commandements, promises, & threatnings reuealed in the same. It is noted by *Dauid*, as a property of a blessed man, that he exerciseth himselfe in meditation of the *Law of God, day and night*. Psal. 1. By this meanes the heart will be cleansed, and purged from vncleane and polluted motions, and so guided & directed, that it swarue not from God. This rule is of speciall vse. For therefore doe men hatch, and breed euil thoughts in their hearts, because they are not taken vp with holy meditations; & hence it is, that the heart of man, is made euen a prey vnto the Diuel, because Gods word is not lodged therein. Excellēt was the practise of *Dauid* in this case, who *kept the word of God in his hart, that he might not sin against him*. Psal. 119. 11.

The second Rule of the keeping of the heart, is *to establishe our thoughts by counsell*. It is the wise mans aduise in so many words, *Prov. 20. 18*, wherein he would teach vs, that it is the property of a worldly wise man, in matters of waight, not to trust to his own wit, but to follow the direction & counsell of wise & skilfull men. And if this be a sound course in matters of the world, much more ought it to be taken, in the maine matters of religion, and conscience, concerning the heart and soule of man. And therefore by the law of proportion, it giues vs direction, not once to think or conceiue, so much as a thought, but vpon aduice & direction taken at God and his word. *Thy testimonies* (saith *Dauid*) *are my delight, and my counsellors*. And what benefit had he by taking such a course? surely, by the word of God, which was his cōtinual meditatio, he gat vnderstanding, he became wiser then the auncient; it made him to hate all the waies of falshod: it kept him from declining from God, either to the right had, or to the left. The same rule must be practised of vs, in the vse of our senses, our speeches, & actions; and then shall the heart be kept cleane, and free from these temptatiōs. And seeing this temptation is so dangerous and fearefull, as hath bin said, & doth often befall vs, our duty is to make conscience of practising the foresaid rules continually. And thus much concerning the third kind of distresse of Conscience.

CHAP. XI.

*Of the fourth Speciall Distresse, arising from
a mans owne finnes.*



THE Fourth Distresse of minde is that, which ariseth from a mans owne finnes, or rather, from some one speciall sinne committed. And this kinde of Tentation is twofold: For either it is more violent, and lesse common; or lesse violent and more common.

Sect. I.

The violent
Distresse.

The violent distresse of minde, shewes it selfe by feares and terrours of the Conscience, by doubtings of the mercy of God, by lamentable and fearefull complaints made to others.

The Cure.

Now Question is mooued, How this violent distresse of minde, arising from our owne finnes, is to be cured? *Answ.* That it may be cured by the blessing of God, three things must be done.

*Quo occultius
peccatum, eo
maius iudi-
cium.*

First, that particular sinne must be known which is the cause of this violent distresse. And here we are to know, by the way; that it is an vsuall thing, with the parties thus distressed, to dissemble & cloake their sins: & therefore they will alleadge, that their trouble ariseth from some euill thoughts, from wicked affections, and from the corruption of nature: whereas commonly men are not distressed, in violent manner, for euill thoughts, affections, &c. but the violent distresse commeth from some actuall and odious sin or finnes done, which wound the conscience, and are the causes of great distraction of mind; and they are many: which having bin vpon occasion before rehearsed, I will not now repeat them. Onely this must be remembered, that the greater finnes against the third, sixth, and seauenth commandements, are the maine and proper causes of violent distresses: and the more secret the sinne is in regard of the practise thereof, the greater horror of Conscience it bringeth; and open offences doe not giue so deepe a wound vnto it, as secret and hidden finnes.

Secondly,

Secondly, the particular sinne being knowne, Inquiry must be made, as much as possibly may be, by signes, whether the partie distressed repenteth, yea or no. For except he hath repented, he cannot be fitted to receiue comfort: and vnlesse he be first fitted to receiue comfort, he cannot be releued in Conscience. Now if it be found, that the partie hath repented, then care must be had in the next place, that his repentance may be renewed, for the particular sinne committed.

Thirdly, hauing thus done, the comfort must be ministred, for the moderating, or taking away of the distresse. And here remember by the way, that the comforts ministred, vsually and ordinarily, must not goe alone, but be mingled and tempered, with some terrors of the Law: that beeing thereby feared, with the consideration of sinne, and of the wrath of God due vnto the same, the comfort may appeare to be the sweeter. The ministring whereof, in case of this distresse, would not be direct and present, but by certaine steppes and degrees: except onely in the point of death: for then a directer course must be vsed. These degrees are two.

First, the partie is to be informed of a possibilitie of pardon, that is, that his sinnes are pardonable; and though in themselves they be great, and hainous, yet by the mercy of God in Christ, they may be remitted. Now put the case, that the afflicted apprehendeth onely the odiousnes of his sinnes, and the wrath of God due to the same, and in this fitte puts off the pardon from himselfe, and cannot be perswaded that his sin may be forgiven, what then is to be done? *Ans.* Then for the effecting of this first degree, certain Grounds are to be laid down, whereupon assurance in that case may be built vp in his heart.

The first Ground of possibilitie of pardon is, *That the mercie of God is infinite, yea ouer all his workers, Psal. 145. 9.* That the death of Christ is of infinite price, merit, and value before God. That God is much in sparing, *Isa. 55. 7.* That with the Lord is mercie, and with him is plentious redemption, *Psal. 130. 7.* That Christs satisfaction is not onely *a* ^(b) *price*, but *a* ^(c) *counterprice*, *1. Tim. 2. 6.* able to satisfie for the sins of al men, yea for them that haue sinned against the H. Ghost. For that sin, is not therfore vn Timeron. pardonable, because the offence is greater then the merit of Christ; but because the party offending, neither doth, nor can apply the merit of Christ vnto himself.

Grounds of
possibilitie of
pardon,

(b) *Lutron.*
(c) *Antilutron.*

Augustin.

2. Chr. 33. 13.

2. Sam. 7. 14. 15.

An ancient Father vpon Cains words, *My punishment is greater then I can beare, faith, Thou liest Cain, for Gods mercie is greater then the finnes of all men.* The mercie of God was very great to Manasses, to Salomon, to Peter, and to many others, though they were great offenders.

The second Ground. *Men of yeares, living in the Church of God, and knowing the doctrine of saluation, shall not be condemned simply for their finnes, but for lying in their sins.* Vpon this ground, I say, that men distressed must be grieued, not so much for committing of sinne, as for lying and continuing in finnes committed.

A third Ground. *It pleaseth God manytimes to leaue mento themselves, and to suffer them to commit some sinne that woundeth conscience.* It is true and cannot be denied. But we must withall remember, that *sins committed, doe not utterly take away grace, but rather make it the more to shine and shew it selfe.* For God in mercie turneth all things, euen sinne it selfe, to the good of them that be his: and therefore sinne committed, cannot either wast, or extinguish grace receiued, but by diuine dispensation, serueth to amplifie and inlarge the same, so as where sinne aboundeth, there grace aboundeth much more, *Rom. 5. 20.* And the Lord said to *Paul*, beeing in great extremitie, *2. Cor. 12. 9. My grace is sufficient for thee: for my power is made perfect through weaknes.* Hence it appeareth, that the grace of God is not vtterly lost, but appeareth liuely in the time of distresse.

The fourth Ground is this: *The promises of God touching remission of finnes, and life eternall, in respect of beleeuers are generall; and in regard of all and euery man, indefinite: that is, they doe not define, or exclude any person, or any sinner, or any time; onely they admit one exception, of finall impenitencie.* Here a question may be mooued. How long he that ministreth comfort, must stand vpon the possibilitie of pardon? I answer, vntill he hath brought the partie distressed, to some measure of true repentance: and this beeing done, then he is to proceede to the second degree of comfort.

The Second degree of comfort is, to teach, that the sinne, or finnes of the partie distressed, are indeede pardoned. But it may be asked, vpon what signes may this comfort be applyed? I answer, vpon these two. First, if the partie distressed confesse, that he or shee is heartily grieued, that by their sinne or finnes, they haue

haue offended so louing and so mercifull a God. Secondly, if they professe, that they desire with all their heart, to be reconciled vnto God in Christ: and at least doe desire to repent for their sinnes; and withall doe carrie in heart, a purpose to sinne no more, but in all things (as much as in them lieth) to performe new obedience vnto God, *Luc. 15. 11. &c.* Now for the better enforcing of this comfort, some texts of Scripture, fitting this purpose must be rehearsed: as for example, *Math. 9. 12. 13. I came not to call the righteous, that is to say, those that iudge themselues righteous, but sinners* (that is, those which are grieued, because in their owne conscience, they are vile and hainous offenders) *to repentance. Againe, Math. 11. 28. Come vnto me all ye that are wearie, and beanieladen, and I will refresh you.* And Christ saith, it was the end of his comming, to preach deliuerance to the captiues, and to set at libertie them that are bruised. *Luk. 4. 18.*

To conclude this point, there remaines yet a further question to be resolued, and that is this. A man after repentance, for some grievous sinne, falls into it againe, and is distressed more then before: it is a case somewhat grievous. For we know, that if a man be recouered of an ague, and through distemper in diet, or otherwise, makes a relapse into it againe, his case is often desperate, and he hardly scapeth with his life. In the same manner it is a dangerous case, if after repentance, men make a relapse into the same sinne againe. It may then be asked, how such persons may be recouered after a relapse?

The Case of
Reciduation.

I answer, though we find not any one particular example in Scripture, of any one person, that was restored againe after a relapse: yet neuertheless there is some comfort for such persons. Vpon what grounds may some say? *Ans.* Men that haue not so much as a drop of mercie, in comparison of God, must forgieue their brethren often and many times, yea as our Saviour Christ saith to *Peter*, til 70. times, 7. times, if they returne & say it repents them. Now god is infinite in all his attributes. He is much in sparing: with him is plentious redemption: and therefore he wil questionlesse, vpon true repentance, often forgieue and forget, euen the same sinne iterated againe and againe.

Now these persons are to be releued in this sort: First, they must haue their Consciences settled in this point, that their

relapse is pardonable, though very dangerous. For prooffe hereof read, *Esay. 2. 18.* Where mention is made of diuers Apostataes, that were by God called to repentance, with promise of pardon, if they turned vnto him. And in *Luke 15.* the prodigall child (by whome I vnderstand one, that after grace receiued, fell from his repentance & obedience to God) when he did but purpose in his heart to returne againe, was pardoned, and receiued into fauour. In the *2. Cor. 5. 20.* Paul saith to the Corinthians, that were fallen away, *We pray you in Christs stead that ye be reconciled vnto God.*

Secondly, beeing thus settled in conscience, they must againe repent them of their sinnes.

Thirdly and lastly, they are to be comforted, with the promise of remission of sinnes, after that some signes of renewed repentance for sinnes past, haue beene giuen.

Sect. 2.

The Moderate Distresse.

The Second kind of this Tentation or trouble of minde, which is more common and lesse violent, befalls the children of God: and it is a griefe of heart, more or lesse, whereby men are troubled, in respect of the want of grace in their hearts, and defects of obedience in their liues. Paul the deere seruant of God, was possessed with this trouble of minde, as we may read, *Rom. 7. 23.* And indeede there is no child of God, but more or lesse, one time or other, he feelles the stings of sinne, & the buffetings of Satan, which cause griefe in his heart. But this griefe is a notable grace of God: and therefore they which want it, must labour to haue it, and they which haue it, must not seeke to put it out, but to keepe it in measure and order.

And the Grounds of comfort, whereby the heart may be staid in this sorrow, that it be not immoderate, may be these:

I. Ground. It is Gods will, that the worke of sanctification, or regeneration, should be imperfect in this life, and remaine vnfinished till death. This point needs no prooffe: it is manifest both in the word of God, and in daily experience. The reasons for which God will haue it to be so, may be these.

First of all, God giues grace, according to the measure, and manner of our receiuing of it, which in this life is imperfect. Some gifts of God in Christ, bestowed on his seruants, as remission

remission of sinnes by his death, and iustification by his obedience, are not put into vs, but are onely *applied* and made ours by *imputation*. Some other gifts there be, which are *infused* and put into vs, as namely, sanctification, regeneration, the loue of God and man: and by one of these two meanes, to wit, either by imputation or infusion, are all the gifts of God in Christ made ours. Yet before we can haue them, we must receiue them: and the meanes whereby we receiue them is faith, which God hath ordained to be the hand of our soules, to receiue his benefits bestowed on vs. Which faith because it is weake and imperfect in this life, therefore the gifts which we receiue thereby, are also imperfect. For though Gods benefits be like a bottomlesse sea, yet the faith, whereby we lay hold of them, is like vnto a vessell with a narrow necke, which though it be cast into the great Ocean, receiues but a little water at once, and that by degrees, droppe by droppe, according to the widenesse of the mouth. And hence it is, that though the gifts of God without vs, which are ours by imputation, be perfect; yet all such graces as are put into vs, are weake and imperfect.

Secondly, if any seruant of God, should be perfectly regenerate, and made absolutely holy in this life: then he should fulfill the morall law, and so become a Sauour to himselfe: and by the tenour of the law haue life; and so should not Christ be a Sauour properly, but only *an instrument*, to dispose vs to the keeping of the law, wherby we might saue our selues. But there is one onely all-sufficient Sauour, Christ Iesus: and the beginning, the middle, and the accomplishment of our saluation, is to be ascribed to him alone.

Thirdly, it is the will of God, that his owne children, with whom he is well pleased in Christ, should be brought to nothing in themselves that they might be all in all out of themselves in Christ: being, as it were, emptied of selfe-loue, and of all confidence in their owne goodnesse. But if sanctification should be perfect at the first, then a man should not goe out of himselfe, but would rather stay as he is, and rest contented in his owne goodnes. For this cause *Paul*, after his exaltation, was buffeted by *Satans* temptations, that he might not be exalted out of measure, 2. Cor. 12. 7. but should content himselfe with this, that he was in the loue and fauour of God in Christ.

II. Ground is; To consider, what makes a man professing Christ, accepted of God, and how much he himselfe must doe, for this end? The substance of all things to be done of vs for this end, that we may become the children of God, may be reduced to three heads.

First of all, we must heartily bewaile our sinnefull liues past, and seriously humble our selues in regard of our owne sinnes, both of heart and life; and if by occasion we fall into any sinne, we must not lie therein, but by speedie repentance, recover our former estate.

Secondly, in regard of the sinfulness of our hearts and liues, in times past, we must rest our selues on Gods mercie alone, flying to the throne of mercie for the pardon of them all.

Thirdly, we must indeavour in the course of our liues afterward, to performe obedience to God in all his commandments; that thereby we may shew our selues thankfull to him for his mercie, and profit in our obedience.

For prooffe hereof: First, consider the examples of this practise in Gods children. All that *David*, that worthie seruant of God could doe, after his sinnes committed, to bring himselfe againe into the fauour of God, whom he had offended, consisted of these very heads, which haue beene named; Repentance, Confidence, and Affiance in Gods mercie, and Performance of new obedience. And this his practise was verified, amongst many other places, specially in the 119. Psalme, and in all the Psalmes commonly called penitentiall. Again, the Prophet *Daniel* was accepted of God onely for the doing of these things, *Dan. 9.* And in like manner was *Paul*, and the rest of the Apostles. *Rom. 7. 1. Tim. 1. 12.* Again, for further prooffe, let it be considered; what it is that makes a man to become a Christian, and seruant of God: not this, that he is pure from all sinnes, and neuer slides or swarues from obedience vnto God; but because when he sinneth and falleth, hee is grieved with himselfe and laboureth euery day to mortifie his corruptions, which are the matter of sinne, in his heart, and life; and suffereth not sinne to reigne in his mortall bodie, but crucifieth the flesh, with the affections and lusts thereof.

Yet here remaines a great difficultie. Many a good seruant of God, may, and doth truly say of himselfe; I bewaile my sins, and doe in some sort rest on Gods mercie, and withall I endeavour

uour to performe new obedience: but alas! here is my griefe, I cannot doe these things as I would. In matter of sorrow and griefe, I am troubled with hardnes of heart; in occasions of boldnes and confidence, with doubtings: in endeauour to obey, with many slippes, and sundrie falls. For the staying and moderating of this griefe, these rules may further be remembered:

The first Rule. If there be in the minde, a purpose not to sin; in the will, a desire to please God; and in the whole man, an endeauour to performe the purpose of the minde, and the desire of the will: markewhat followes vpon this: God in mercie accepteth the purpose and wil to obey, for obedience it selfe. Yea though a man faile in the very act, and doe not so well as hee should, the Lord accepteth the affection and indeauour for the thing done. Excellent is the saying of an auncient Father, *God accepteth that which is his, and forgives that which is thine*: his is the grace whereby we are inabled to endeauour to obey in the want of obedience, and that he accepteth; ours is the sinne and weakenes in performance of the dutie which he requireth, and that he doth in mercie forgiue. Heerein appeareth the great goodnes of God vnto vs, and we can neuer be sufficiently thankfull for the same. But yet that we may not here delude our hearts with conceits, and blesse our selues in vaine: wee must know, that God doth not alwaies accept the will for the deede, vnlesse there be *a constant purpose in heart, a true desire in wil, and some resolute indeauour* sutable in the life, *Malach. 3. 17. God spares them that feare him, as a father spares his own child.* How is that? though the sicke or weake child beeing commaunded some busines, goeth about it very vnhand somly, & so the deed be done to little or no purpose: yet the father accepts it as well done, if he see the child yeeld vnto his commandement, and doe his indeauour, to the vttermost of his power. Euen so will God deale with those that be his children, though sicke and weake in obedience.

Accipit suum
& remittit tu-
um.

But how will some say, can God accept a worke of ours that is imperfect? *Answ.* So farre forth as the obedience is done in truth, so farre forth God accepts it, because it is his owne worke in vs: and as it is ours, he pardons it vnto vs, because we are in Christ.

A second Rule is laid downe, *Rom. 7. 19.* where *Paul* saith to
this

this purpose, *the good which I would doe, I doe not, and the euill which I would not, that doe I.* In these words, is set downe the state of all regenerate men in this life: and the meaning is this; The good things which God hath commaunded, I doe them, but not as I would; and the euill forbidden I auoid, but not as I would. This we shall see to be true by comparing the voices of three kinds of men together. The carnall man saith, *I doe not that which is good, neither will I doe it; and that which is euill I doe, and I would doe it.* Contrariwise, the man glorified, he saith, *That which is good I doe and will doe it; and that which is euill I doe not, neither will I doe it.* The regenerate man, in a middle between them both, he saith; *The good things commanded I doe, but not as I would; the euill things forbidden I auoid, but not as I would.*

And this is the estate of the child of God in this life; who in this regard, is like vnto a diseased man, who loues his health, and therefore obserues both diet and physicke: and yet he often falls into his fitte againe (though he be neuer so carefull to obserue the rules of the Physitian) by reason of the distemperature of his bodie: and hereupon is faine to goe to the Physitian the second time for new counsell. In like manner, Gods children haue indeede in their hearts, a care to please and obey God; but by reason of sinne that dwelleth in them, they faile often, and so are faine to humble themselves againe before him, by new repentance. Againe, the seruants of God are like to a man, by some sudden accident cast into the sea, who in strining to saue himselfe from drowning, puts to all his strength, to swimme to the shoare, and being come almost vnto it, there meetes him a waue or billow, which driues him cleane backe againe, it may be a mile or further, and then the former hope & ioy conceiued of escape, is sore abated: yet he returnes againe, and still labours to come to the land, and neuer rests till he attaine vnto it.

III. *Ground.* He that is indeede regenerate, hath this priuiledge, that the corruption of nature, is no part of him, neither doth it belong to his person, in respect of diuine imputation. Paul saith of himselfe, Rom. 7. 17. *It is no more I, but sinne that dwelleth in me.* In which words, he distinguisheth betweene his owne person, and sinne that is in him. For in man regenerate, there be three things, the bodie, the soule, and the gift of Gods image restored againe. Now touching the corruption of na-

ture

ture; that is in his person, and so may be said to be his; but it belongs not to the man regenerate, it is not his, because it is not imputed to him, and so indeed is, as though it were not in him. The Apostle, *1. Thess. 5. 23.* praies for the Thessalonians, that God would sanctifie them *throughout*, and preserve their *whole* spirit, soule, and bodie. Of which place (amongst many) this exposition may be giuen. The Apostle speaking of men regenerate, and sanctified, makes three parts in them: bodie, soule, and spirit: and by *spirit*, we are to vnderstand, not the conscience, but the gift of regeneration, and sanctification, which is the whole man, body and soule, opposed to the flesh, which in a naturall man, is called the olde man, *Rom. 7.* And the prayer which *Paul* makes in the behalfe of the Thessalonians, teacheth vs in effect thus much; that though corruption remaine in the regenerate, after regeneration; yet in respect of diuine acceptation, he is accounted as righteous, and so continueth; his sinne (by the mercie of God in Christ) not beeing imputed to him to condemnation. And so much for that point.

Now these Grounds of comfort, and others of the like nature, may serue to sustaine and vphold the hearts of the children of God, when they shall be pressed and troubled, in consideration of their estate in this life, which cannot till death be fully freed, from much weakenes and manifold imperfections.

CHAP. XII.

Of the fift Speciall Distresse, arising from a mans owne bodie.



THE fift and last kinde of Temptation or trouble of minde, ariseth from a mans owne bodie.

Before I enter to speake thereof, one Question in the meane time, must be answered, namely, How the bodie beeing an earthly substance, should trouble or annoy the minde, considering that the mind is not bodily, but spirituall: for nothing can worke aboue it owne power; and it is against reason, that that which is bodily, should

should either alter or trouble a spirit. For answer hereunto, these things must be considered.

Sect. 1.

How the body
troubles the
minde,

First of all, the actions of man, though they be sundrie, yet they all proceede from one onely fountaine, and common cause, the soule; and are done by the power thereof. The body of it selfe, is not an agent in any worke, but as it were a dead instrument, in and by which the soule produceth all actions and workes.

Secondly, though all the actions of man come from the soule; yet the most of them are such, as be performed by the body, and the parts thereof, and by the spirits that are seated in the body, as by instruments. Indeede some actions of the soule and minde, are done without the helpe of the bodie; but I say, that the most part of them, are wrought by the bodie, and spirits therein contained. And yet notwithstanding, the Spirits in themselves, are no agents at all: but the onely agent in any worke, is the soule it selfe. For example: the vsing of the outward senses, as of sight, hearing, tasting, touching, smelling, as also of the inward, as imagination, memorie, &c. all this is done by the braine, and the parts of the braine, as proper instruments. All affections both good and bad, come from the soule: but yet they are done and acted in, and by meanes of the heart and vitall spirits. So also the powers of life and nourishment proceede from the soule; and yet they are done and wrought by the liuer, and other inward parts, as instruments wherby the soule nourisheth the body. In a word, there is no naturall action in man, but for the effecting thereof, the parts of the bodie are vsed as it were the hands and instruments of the soule; and and all this comes by reason of the vnion of the bodie with the soule, whereby they make one person.

Hence it followeth, that when the bodie is troubled, the soule is also troubled. Now the body affecteth and hurterh the soule and minde, not by taking away, or diminishing any part thereof: for the soule is indiuisible. Nor by depriuing it of any power or facultie giuen it of God: for as the soule it selfe, and the parts thereof, so also all the faculties of the same, remaine whole and entire, without abating or diminishing. But
by

by corrupting the action of the minde; or more properly, by corrupting the next instrument whereby the minde worketh, and consequently the action it selfe.

This may be conceived by a comparison. A skilfull artificer in any science, hauing an vnfit toole to worke withall, though his skill be good, and his abilitie sufficient: yet his instrument wherewith he worketh being bad, the worke which he doth must needs be an imperfect worke. Howbeit the toole takes not away the skill of his workmanship, nor his power of working, onely it hinders him from shewing his skill, and doing that well, which otherwise he should and could doe well. In like manner, the bodie being corrupted, hinders the worke of the soule; not by taking away the worke of the soule, or the abilitie of working: but by making it to bring forth a corrupt worke, because the instrument which it vseth is corrupt and faultie. And thus we must conceiue of all the annoyances of the soule by the bodie.

The Temptation followeth. The bodie causeth the trouble of minde two waies; either by Melancholie, or by some strange alterations in the parts of the bodie, which oftentimes befall men: in what sort we shall see afterwards. For troubles of minde thus caused, are more common, and as noysome as the most of the former.

Sect. 2.

Touching that which comes by Melancholy, sundry things Melancholy are to be considered for our instruction, and for the Remedie of that euill.

1. And first of all, if it be asked what Melancholy is? I answer, it is a kinde of earthie and blacke blood, specially in the splene, corrupted and distempered; which when the splene is stoppt, conueies it selfe to the heart, and the braine; and there partly by his corrupt substance, and contagious qualitie; and partly by corrupt spirits, annoyeth both heart and braine, being the seates and instruments of reason, and affections.

2. The second is, what are the effects and operations of Melancholy? *Answe.* They are strange, and often fearefull. There is no humour, yea nothing in mans bodie, that hath so strange effects, as this humour hath, being once distempered. An al-
cient

Esca Diaboli.
Balneum Di-
boli,

cient Diuine calls it the *Diuel's bait*, because the Diuell beeing wel acquainted with the complexion and temperature of man, by Gods iust permission, conueies himselfe into his humour, and worketh strange conceits. It is recorded in Scripture, that when the Lord tooke his good Spirit from *Saul*, whereby hee did carrie himselfe well in the gouernement of his people: and an euill Spirit came vpon him, he was in so fearefull a case that he would haue slaine him that was next vnto him: how so? surely, because God in iustice withdrew his spirit from him, and suffered *Satan* to enter into the humour of choler, or melancholie, or both, and by this meanes caused him to offer violence to *David*.

Now the effects thereof in particular, are of two sorts. The first, is in the braine and head. For this humour beeing corrupted, it sends vp noysome fumes as cloudes or mists which doe corrupt the imagination, and makes the instrument of reason vnfit for vnderstanding and sense. Hence followes the first effect, strange imaginations, conceits and opinions framed in the minde: which are the first worke of this humour, not properly: but because it corrupteth the instrument; and the instrument beeing corrupted, the facultie cannot bring forth good but corrupt actions.

Examples hereof are well knowne, I will onely touch one or two. One is called the Beastiall or beastlike *Melancholie*, a disease in the braine whereby a man thinkes himselfe to bee a beast of this or that kind, & carries himselfe accordingly. And herewith haue all those beene troubled, which haue thought themselves to be *wolves, and haue practised woluish behaviour. Againe, it is said of *Nebuchadnezzar*, *Dan. 4. 30.* that he was driuen from men, and did eate grasse as the oxen, that is, behaved himselfe, and fed as a beast. Now some are of opinion that his humane shape was taken from him, and that he was transformed into a beast; at least that he had the soule of a beast in stead of an humane soule for a time: But they are deceiued. For there is no such transportation of soules into bodies, either of men or beasts. Others thinke, that *Nebuchadnezzar* was smitten in the braine with this disease of beastlike Melancholy, whereby he was so bereft of his right minde, that he carried himselfe as a beast. And this interpretation is not against the text: for in the 31. verse of that chapter it is said, that *his minde*

minde came to him againe: and therefore in the disease, his vnderstanding, and the right vse of his reason was lost. And the like is true in historie, by diuers examples, though it were not true in *Nebuchadnezzar*.

Againe, take another example, that is common and ordinarie. Let a Melancholike person, vpon the sudden, heare or see some fearefull thing, the strength of his imagination is such, that he will presently fasten the thing vpon himselfe. As if he see or heare that a man hath hanged himselfe, or is possessed with a Diuell, it presently comes to his mind, that he must doe so vnto himselfe, or that he is, or at least shall be possessed. In like manner vpon relation of fearefull things, presently his phantasie workes, and he imagineth, that the thing is alreadie, or shall befall him. And this imagination, when it enters once and takes place, it brings forth horrible and fearefull effects.

The second effect or worke of Melancholy, is vpon the heart. For there is a concord and consent betweene the heart and the braine, the thoughts and the affections: the heart affecting nothing but that which the minde conceiueth. Now when the minde hath conceived, imagined, and framed within it selfe fearefull thoughts, then comes affection and is answerable to imagination. And hence proceed exceeding horrors, feares, & despaires, euen of saluatiō it selfe, & yet the conscience for all this vntouched, and not troubled or disquieted.

3. Thirdly, it may be demanded, whether there be any difference betweene the trouble of Conscience & Melancholy: for many hold, that they are all one. *Ans.* They are not all one, but differ much. Affliction of Conscience is one thing, trouble by Melancholy is an other: & they are plainly distinguished thus.

First, when the Conscience is troubled, the affliction it selfe is in the Conscience, and so in the whole man. But in Melancholy, the imagination is disturbed, and not the Conscience. Secondly, the Conscience afflicted, hath a true & certain cause, whereby it is troubled, namely, the sight of sinne, and the sense of Gods wrath; but in Melancholy, the imagination conceiueth a thing to be so, which is not so: for it makes a man to feare and despair, vpon supposed and fained causes. Thirdly, the man afflicted in Conscience, hath courage in many other matters: but the Melancholike man feares every man, every creature, yea himselfe, and hath no courage at all, but
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feares,

feares, when there is no cause of feare. Fourthly, imaginations in the braine caused by Melancholy, may be cured, taken away, and cut off by meanes of Physicke: but the distresse of Conscience, cannot be cured by any thing in the world but one, and that is the blood of Christ, and the assurance of Gods fauour.

4. Fourthly, the way to cure Melancholy is this. *First*, the person troubled must be brought to this; that he will content himselfe to be aduised and ruled by the iudgement of others, and cease to rest vpon himselfe touching his owne estate: and by this shall he reape much quiet and contentation.

Secondly, searck and triall must be made, whether he hath in him any beginnings of grace, as of faith and repentance, or no. If he be a carnall man, and wanteth knowledge of his estate, then meanes must be vsed, to bring him to some light and sorrow for his sinnes, that his melancholy sorrow may be turned into a godly sorrow. If he want faith and true repentance, some good beginnings thereof must be wrought in his heart.

Thirdly, when he is brought to faith in Gods mercie, and an honest purpose not to sinne any more; then, certaine mercifull promises of God, are to be laid before him: and he must be exhorted, to rest vpon these promises, and at no time to admit any imagination or thought, that may crosse the said promises. Now the promises are these, and such like: *Psal. 34. 9. No good thing shall be wanting to them that feare God. Psal. 91. 10. No euill shall come neere the godly man. 2. Chr. 15. The Lord is with you, while you are with him, and if you seeke him, he will be found of you, 1. Sam. 4. 8. Draw neere to God, and he will draw neere to you.* And the best meanes to cause any man thus diseased, to be at peace with himselfe, is to hold, beleue, and know the truth of these promises, and not to suffer any by-thought to enter into his heart, that may crosse them.

Moreover, though the former promises may stay the mind, yet will they not take away the humour, except further helpe be vsed. Therefore the fourth and last helpe, is the attē of Physicke, which serues to correct and abate the humour, because it is a meanes by the blessing of God, to restore the health, and to cure the distemper of the bodie. And thus much touching the trouble of minde, caused by Melancholy.

Self.

Sect. 3.

The Second meanes whereby the bodie annoies the minde is, when it occasions trouble to the minde, by strange alterations incident to the bodie. When a man beginnes to enter into a Phrensie, if the braine admit neuer so little alteration, presently the minde is troubled, the reason corrupted, the heart terrified, the man distracted in the whole bodie. Thus from the trembling of the heart come many fearefull imaginations and conceits, whereof a man knowes not the cause. The same is procured by the swelling of the spleene, by the rising of the entralls, by strange crampes, convulsions, and such like. Strange alterations besides Melancholy.

The remedie hereof is this. *First*, it is still to be considered, whether the partie thus troubled, hath the beginnings of true faith and repentance, or no. If he hath, it is so much the better. If he hath not (as vsually such persons are meere naturall men) then the first dutie is, to vse all meanes, to stirre vp in him some godly sorrow for his sinnes, to bring him to the exercise of inuocation, and to some confidence in Gods mercie for pardon.

Secondly, this beeing done, meanes must be vsed to take away the opinion conceived: which will be done by giuing him information of the state of his bodie, and what is the true and proper cause of the alteration thereof. This being knowne, the griefe or feare conceived, will easily be staied. For take away the false opinion, and informe the iudgement, and the whole man will be the better.

Thirdly, the opinion beeing altered and reformed, it may be the alteration in the bodie will remaine: the partie therefore in that case must be taught, that it is a correction of God, and that God doth not barely suffer the correction to be inflicted, but is the very author of it: and therefore the partie is to be well pleased, and to rest himselfe in that will of God. For euery present estate, whether it be good or badde, is the best state for vs, because it comes by Gods will and appointment.

And thus much touching the distinct kinds of distresses of mind: whereunto I adde this one thing further, that if we make examination of the state of such persons as are troubled with any of these fve temptations, we shall not vsually find them

single, but mixed together, especially Melancholy, with terror of Conscience or some other temptations.

For the distraction of the minde will often breed a distemper in the body, and the distemper of the bodie likewise will sometimes cause distraction of mind. Againe, Melancholy will often be an occasion (though no direct cause) of terror of Conscience; and in the same manner the conscience touched and terrified with sense of the haynousnesse of sinne, and the Heauinesse of Gods wrath, will bring distemper of bodie by sympathy, and cause Melancholy.

In this Case; if Question be made, what is to be done, I answer, that for mixt distresses, we must haue recourse to mixt Remedies; vsing in the first place the best meanes for the rectifying of the minde; the principall grounds whereof haue beene before deliuered; and then taking the seasonable aduise of the Physitian, whose calling and seruice God hath sanctified for the cure and releefe of the bodie in case of extremitie.

And so much of the first Sort of Questions, concerning Man simply considered in himselfe.

The ende of the first Booke.



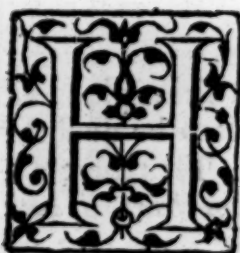
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THE SECOND BOOKE

of the Cases of Conscience, concerning *Man as he stands in relation to God.*

CHAP. I.

Of the order of the Questions.



Therto I haue spoken touching the first sort of Questions of the Conscience, which concerne Man simply considered in himself as he is a man.

In the next place come to be handled & resolved the Questions concerning Man, as he stands in relation. Now man standing in a two-fold relation; either to God, or to man: according to this relation, the Questions come to be considered in their several places. And first we are to treat of the Questions of Conscience touching man standing in relation to God; to wit, as he is a Christian. All which for order sake may be reduced to foure heads.

I. Concerning the Godhead.

II. Concerning the Scriptures.

III. Concerning religion, or the worship that is due vnto God.

IV. Concerning the time of the worship of God, namely the Sabbath.

CHAP. II.

Of the Godhead.

Touching the Godhead, there are two maine Questions.

I. Question.

Whether there be a God?

Efore we come to answer the Question, this one caueat must be remembered, that it is a maine Ground and Principle in all Religions whatsoeuer, not to be doubted of, or called into question, That there is a God. Heb. 11. 6. *He that cometh to God, must beleene that God is.* As for those that are commonly tearmed Atheists, which denie that there is a God, they are to be punished with death, as not worthie to liue in humane societie; and the greatest torment that can be deuised by the witte of man, is too good for them. For if those be holden as Traytors to an earthly Prince, and are most deservedly adiudged to death, that reuile his person, and denie his lawfull authoritie: then they that call into question the Godhead, are much more worthie to be esteemed traytors to God, and consequently to beare the iust punishment of their rebellion, death it selfe.

For this cause I doe not meane to dispute the question, whether there be a God or no; and thereby minister occasion of doubting and deliberation in that which is the *onely* maine Ground and pillar of Christian religion: But rather my purpose is, in shewing that there is a God, to remooue, or at least to helpe an inward corruption of the soule that is great and dangerous, whereby the heart and conscience by nature denieth God and his providence. The wound in the bodie that plucks out the heart, is the most dangerous wound that can be: and that opinion that takes away the Godhead, doth in effect rend & pluck out the very heart of the soule. This Caueat premised, I come now to the point in hand, to shew that there is a God.
And

And for our better knowledge and assurance of this truth, we are to remember thus much, that God hath giuen vnto man a threefold-light: the one of nature, the other of grace, and the third of glorie. And by these, as by so many degrees of knowledge, the mind beeing inlightened by God, receiueth direction in the truth of the Godhead, both for this present life, and for that which is to come.

If it be demaunded, in what order God hath reueiled this light vnto man: I answer, that the light of nature serues to giue a beginning and preparation to this knowledge: the light of grace ministers the ground, and giues further prooffe and euidence: and the light of glorie, yeelds perfection of assurance, making that perfectly and fully knowne, which by the former degrees was but weakely and imperfectly comprehended. Of these three in order.

Sect. 1.

The light of nature is that light, which the view and consideration of the creatures both in general and particular, affordeth vnto man. From the light of nature, there are five distinct arguments, to prooue that there is a God: the consideration whereof will not be vnprofitable, euen to him that is best settled in this point.

Arguments
from the light
of nature, and
Creation.

I. The first is taken from the creation and frame of the great body of the world, and the things therein contained: *Rom. 1. 20.* *The inuisible things of him, that is, his eternall power and Godhead are knowne by the Creation of the world, beeing considered in his workes.* And out of this excellent frame of the world, the truth of the Godhead may be sundry waies prooued and maintained.

First, I would aske this question: This goodly frame of the world, had it a beginning, or no beginning?

Let either part, or both be taken. Let it first be said, it had no beginning, but is eternall, as the Atheist holdeth. Then I reason thus: If it had no beginning, the world it selfe is God, and all the creatures that are therein, from the greatest and highest, to the least & basest; yea, euery drop of water in the sea, & euery corne of sand by the sea shore, are Gods. The reason is, because according to this opinion, they haue their beeing

of themselves without beginning; and that which is a substance of it selfe, and hath no beginning, is very God.

Againe, if the world had no beginning, then it hath also no ending. For that which is without beginning, is without ending. Now all things in the world are lyable to corruption, and consequently are subiect to an end. For whatsoeuer is corruptible, the same is finite: therefore the world had a beginning.

Now if it had a beginning; then I demand, how it was made? did it make it selfe? or was it made of nothing? If it be affirmed, that it made it selfe, then the world was before it was. If it be said, it came from nothing: that also cannot be. For nothing brings forth nothing: and that which is nothing in it selfe, cannot bring forth something: therefore it is absurd in reason to say, that nothing brought forth this world. And hereupon it must needs remaine for a truth, that there was some substance eternall and Almighty that framed this goodly *Creature* the World, besides it selfe.

If a man comes into a large forrest, and beholds therein goodly faire buildings, and sundrie kinds of hearbs, and trees, and birds, and beasts, and no man: he will presently reason thus with himselfe: these buildings are the workmanship of some man, they were not from all eternity, they did not reare themselves, neither did the hearbs, the trees, the birds, or the beasts build them: but of necessitie they must haue some first founder, which is man. In like manner, when we consider this world, so goodly a creature to behold, though we see not the maker thereof, yet we cannot say that either it made it selfe, or that the things therein contained made it, but that the Creator of it, was some vncreated substance, most wise, most cunning, and euerlasting, and that is God.

Secondly, from this frame of the world & the consideration thereof, I reason thus: In the world there are foure sorts and kinds of creatures. The first bare and naked substances, that haue neither life, sense, nor reason in them: as, the sunne, the moone, the starres. The second that haue substance and life, but no sense nor reason: as, plants, trees, and hearbs. The third that haue no reason, but both substance, life, sense, and power to moone themselves: as, the beasts of the land, and fishes of the sea. The fourth are such as haue all, namely substance, life, sense, and reason: as men.

Now

Now these foure sorts of creatures excell one another in properties and degrees. For the first of them which are meere substances, doe serue those that haue life, as the trees and the plants. The trees and the plants serue the creatures that haue sense and life, as the beasts and the fishes. The beasts and the fishes serue man, that hath substance, life, sense, and reason. And amongst them all we see that those which haue more gifts are serued of those which haue lesse: as, the sunne and moone serue the plants; the plants and hearbs serue the beasts, and the beasts serue man, and that creature that hath most gifts is serued of all. Man therefore excelling all these must haue something to honour and serue, which must be more excellent then the other creatures, yea then himselfe: and that is a substance vncreate, most holy, most wise, eternall, infinite, and this is God.

Thirdly, all particular creatures whether in heauen or in earth, are referred to their certaine particular & peculiar ends, wherein euery one of them, euen the basest and meanest is imployed, and which they doe all accomplish in their kind. And this is a plaine prooffe, that there is one that excelleth in wisdom, prouidence, and power, that created all these to such ends, and hath power to bring them thereunto: and who is this but God?

II. The second sort of arguments drawne from the light of nature, are taken from the preservation and gouernment of the world created; and these are touched by the Holy Ghost, when he saith, *that God left not himselfe without witnesse, in that in his prouidence he did good, and gaue raine from heauen, and fruitfull seasons filling our hearts with ioy and gladnes:* Arguments from the gouernment of the world. A&C. 14. 17.

The particulars drawne from the gouernment of the world are these:

First, our food whereby we are nourished, is in it selfe, a dead foode, void of life, and yet it serues to maintaine and preserve life: whereas in reason, it is more fit to choke and stufte our bodies, then to feede them.

Secondly, our garments which we weare, are in themselves cold, and voide of heate, and yet they haue this vse to preserve heate, and to sustaine life in the extremitie of cold. Therefore there must needs be an omnipotent and diuine power, that giues vnto them both such a vertue, to feed and preserve the life and health of man.

Thirdly,

Thirdly, the raine falling, and the sunne shining vpon one and the same plot of the ground, cauſeth it to bring forth in his ſeaſon a hundred ſeueral kinds of hearbs and plants, whereof euery one hath a ſeueral, and diſtinct flower, colour, forme, and ſauour: whence comes this? Not from the raine, for it hath no life in it ſelfe, and beſides it is in it ſelfe all one: nor from the ſunne, or the earth: for theſe alſo in their kinde are all one, hauing in them no ſuch power, whereby they ſhould be the authors of life: therefore the differences of plants in one ground, may conuince our iudgements and teach *vs thus much*; that there is a diuine and heauenly power aboue, and beſide the power of theſe creatures.

Fourthly, take an example of the bird & the egge. The bird brings forth the egge: the egge againe brings forth the bird. This egge conſidered in it ſelf, hath in it neither life nor ſoule, and the bird can giue it neither; for all that the bird can doe, is to giue it heat, and no more. Within the ſhell of this egge is made a goodly creature, which, when it comes to ſome perfection, it breakes the ſhell. In the ſhell broken, we ſhall ſee the nibbe, the wing, the legge, and all the parts and members of a bird. Now let this be conſidered, that the egge brought forth this goodly creature, nor yet the henne. For the egge had no ſuch power or vertue in it ſelfe; and the hen gaue but her heat; neither did man doe it: for that which was done, was within the egge, and within the ſhell. It therefore was ſome other wonderfull power *and wiſdome* that made it, and brought it forth, that ſurpaſſeth the power of a creature.

Againe, conſider the generation of the ſilke-worme, one of the leaſt of the creatures, & from it we haue a notable demonstration of a diuine providence. This little worme at the firſt, is but a ſmall ſeede like vnto linſeede. The ſame ſmall ſeede breeds it, and brings it forth. The worme brought forth, and growing to ſome bigneſſe, at length weaues the ſilke; hauing wouen the ſilke, it windes it ſelfe within it, as it were in a ſhell: there hauing lodged for a time, it conceiues a creature of another forme, which beeing within in a ſhort ſpace perfited, breakes the ſhell and comes forth a flie. The ſame flie like a dutifull creature, brings forth the ſeede againe, and ſo continues the kinde thereof from yeare to yeare.

Here let it be remembred, that the flie hauing once brought forth

forth the seede, leaues it and dies immediately: and yet the seede it selfe, though exposed to winde and weather, and vtterly neglected of man, or any creature, at a certaine time within fewe moneths becomes a worme. Whence should all this proceede, but from a creator infinitely powerfull and wise, who by his admirable power and prouidence, dispenseth life, beeing, and propagation, euen to the least things in their particular sorts and kinds?

III. The third sort of Arguments from the light of nature, are taken from the soule of man. This soule is endued with excellent gifts of vnderstanding and reason. The vnderstanding hath in it from the beginning certaine principles, whereby it knowes and discernes good and bad, things to be done, and things to be left vndone. Now man cannot haue this gift to discern betweene good and euill, of, or from himselfe: but it must needs proceede from another cause, which is power, wisdom, and vnderstanding it selfe, and that is God.

Againe, the conscience, another gift of the soule of man, hath in it two principall actions; testimonie, and iudgement: by both which the truth in hand is euidently confirmed.

Touching the testimonie of conscience: let it be demaunded of the Atheist, whereof doth conscience beare witness? he cannot denie, but of all his particular actions. I aske then, against whom, or with whom doth it giue testimonie? the answer will easily be made, by the heart of any man, that it is with or against himselfe. Furthermore, to whom is it a witness? Neither to men, nor to angels: for it is vnpossible that any man or angel, should either heare the voice of conscience, or receiue the testimonie thereof, or yet discern what is in the heart of man. Hereupon it followes, that there is a substance, most wise, most powerfull, most holy, that sees and knowes all things, to whom conscience beares record: and that is God himselfe.

And touching the iudgement of conscience, let a man commit any trespass or offence, though it be done in secret, and concealed from the knowledge of any person liuing: yet Conscience, that knoweth it, will accuse him, terrifie him, cite him before God, and giue him no rest. What or where is the reason? man knowes not the trespass committed: and if there bee no God, whome shall he feare? and yet he feares. This also necessarily proueth, that there is a iust and mightie God,

God, that will take vengeance vpon him for his sinne.

IV. The fourth argument from nature, is this: There is a ground or principle written in euery mans hart in the world, none excepted, that there is a God. Reasons for prooffe hereof, may be these:

First, the Gentiles worshipping Idols, made of stockes and stones, doe acknowledge herein thus much, that there is something wherunto honour & seruice is due. For man by nature is proud, and will neuer yeeld to bow the knee of his bodie before a stocke or a stone to adore it, vnlesse he thinke and acknowledge that there is in them a diuine power, better then himselfe.

Secondly, the oath that is taken for Confirmation, commonly termed the assertorie oath, is vsed in all countries. And it is, for the most part, generally taken to be a lawfull meanes of confirming a mans word, when it is bound by the oath taken. *Iacob* and *Laban* being to make a couenant, *Iacob* sweares by the true God, *Laban* by his false gods, and by that both were bound to stand to their agreement, and not to goe backe: therefore neither of them did, or durst breake their oath. And among the Gentiles themselues there are few or none to bee found, that will falsifie their word giuen and auowed by oath. Whereupon it is a cleare case, that they acknowledged a Godhead, which knowes and discernes their hearts, yea that knowes the truth, and can and wil plague them for disgracing the truth by lying.

Thirdly, we are not lightly to passe ouer the vsuall tearmes and ordinarie speech of all nations, who are wont vpon occasion to say: it raines, it thunders, it snowes, it hailes. For, saying this, one while they reioyce and are thankfull; otherwhiles they feare and are dismaied. They say not nature or heauen raines or thunders: for then they would neither reioyce nor tremble. In that therefore they speake this commonly, sometimes reioycing, sometimes fearing, it may probably be thought, that they acknowledge a diuine power, which causeth the raine to fall, and the thunder to be so terrible.

Againe, for better prooffe hereof, it is to be considered, that since the world began, there could not yet be found, or brought forth, any man that euer wrote, or published a discourse, more or lesse, to this purpose, that there was no God.

If

If it bee said, that some histories doe make mention of sundrie, that haue in plaine tearmes denied there is a God; and that this is no lesse dangerous, then if a treatise of that subiect should be written, and set forth to the open view of all:

I answer, indeede in the writings of men, we doe read of some that blasphemed God, and liued as without God, and they haue alwaies bin properly & deseruedly tearmed Atheists. Others haue denied, that made & faigned gods, that is, Idols, are gods. And amongst the heathen that liued onely by the light and direction of nature, all that can bee brought is this, that some men in their writings haue doubted whether there was a God or no, but none did eauer positiuely set downe reasons to prooue that there was none.

V. The fift and last argument from nature, is that which is vsed by all Philosophers. In the world there is to be seene an excellent wise frame and order of all things. One creature depends vpon another by a certaine order of causes: in which, some are first and aboue in higher place, some are next and inferiour, some are the basest and the lowest.

Now these lowest are mooued of those that are superiour to them, and alwaies the superiour is the cause of the inferiour, and that whereof the inferiour depends. Something then there must be that is the cause of all causes, that must be caused of none, and must be the cause of all. For in things wherein there is order, there is alway some first and soueraigne cause: and where there is no first nor last, there the Creatures are infinite. But seeing all creatures are finite, there must be somewhat first, as well as last. Now the first and the last cause of all is God, which mooueth all, and to whom all creatures doe tend, as to their ende, and which is mooued of none.

Notwithstanding all these reasons grounded in nature it selfe, it may be some man will say, I neuer saw God, how then shall I know that there is a God? *Ans.* Why? wilt thou beleeue no more then thou seest? Thou neuer sawest the winde, or the aire, and yet thou beleeuest that there is both. Nay, thou neuer sawest thine owne face but in a glasse, and neuer out of a glasse, and yet this contenteth thee. Why then may not this content thy heart, and resolue thee of the Godhead, in that thou seest him in the glasse of the creatures?

True it is, that God is a spirit inuisible that cannot bee discerned,

discerned by the eye of flesh and blood, yet he hath not left vs without a meanes, whereby we may behold him. For looke as we are wont by degrees to goe from the picture to the painter, and in the picture to behold the painter himselfe: euen so by the image of God, written (as it were) in the face, and other parts of the creatures in the world, may we take a view of the wisdom, power, and providence of the Creator of them all, who is God himselfe. And these are the principall proofes of the Godhead, which are reuealed in the booke of nature.

Sect. 2.

Arguments
from the light
of Grace.

The second ground of proofes, is taken from the light of grace. And it is that light which God affordeth to his Church in the writings of the Prophets and Apostles: and this giues a further confirmation then nature doth. For the light of nature, is onely a way or preparation to faith. But this light serues to beget faith, and causeth vs to beleue there is a God.

Now in the scriptures of the Prophets and Apostles, we shall see amongst the rest, three distinct proofes of this point.

First, expresse testimonies that doe in plaine termes, note vnto vs the Godhead.

Secondly, expresse prophecies and reuelations of things to come, euen many hundred and thousands of yeares, before they came to passe. Yea things that are to come are fore-told in the word of God, so & in that very manner, that they shall be in the time, wherein they are to be fulfilled. Now there is no man able of himselfe to know or fore-see these things to come; therefore this knowledge must rest in him alone, who is most wise, that perfectly vnderstandeth and beholdeth things that are not, and to whom all future things are present, and therefore certaine.

Thirdly, the word of God reuealeth many myracles, which doe exceede and surpasse whole nature, yea all naturall causes: the doing & working whereof, is not in the power of any meere creature in the world. As for example: the making of the Sun, against his naturall course, to stand still in the firmament; of the waters, which are naturally flowing, to stand as a wall, and the bottome of the sea to bee as drie land. The maine ende whereof is, to shew that there is an absolute almightie power, which

which is the author of nature it selfe, and all naturall things, and ordereth both it and them, according to his pleasure.

Sect. 3.

The third ground of proofes, is fetched from the light of Arguments glorie. And this is that light which God affords vnto his seruants after this life ended, in the kingdome of heauen, wherein all imperfection of knowledge being taken away, they shall see God face to face, and haue a full and perfect knowledge of the Godhead. from the light of Glorie.

To this purpose the Apostle saith, that *in the world we knowe* 1. Cor. 13. *in part, and we see as it were in a glasse.* The comparison is worth the marking. For there he compareth our knowledge of God, that we haue in this life, to a dimme sighted man, that can see either very little, or nothing at all, without his spectacles. And such is our sight and comprehension of God, darke and dimme, in that we cannot behold him as he is, but onely as he hath manifested himselfe vnto vs, in and through the glasse of the word and Sacraments, and by the spectacles of his creatures. But the time will come, when the skales of our eyes shall be washed off, and they shal be made as cleare as crySTALL, when the imperfection and weakenes of our vnderstanding shall bee cleane remoued, & then we shall be inabled to see God clearely and fully, face to face. Thus the first Question is answered, that there is a God.

II. Question.

Whether Iesus the sonne of Mary, be the sonne of God, and Redeemer of the world?

BY propounding this Question (as in the former) I meane not to make a doubt touching the godhead of Christ, which is one of the principall grounds of our religion; but to take away, or at least, preuent an inward corruption of the heart in them, that are weake in knowledge; whereby they may bee brought

brought sometimes to make doubt and question of the diuinitie of Christ, and therefore haue neede to be resolued in the truth hereof.

Now for the proöfe of this point, that *Christ* is *God*, I will lay downe these grounds.

I. The summe and substance of the Bible is to conclude, that *Iesus* the sonne of *Mary*, is the sonne of *God*, and the Redeemer of mankind; and it may be concluded in this syllogisme.

He that shall come of the seede of Abraham and David, and in time shall be borne of a Virgin; that shal preach the glad tidings of the Gospel, satisfie the law, offer vp an oblation of himselfe for the finnes of them that beleene: ouercome death by his death and resurrection, ascend into heauen, and in fulnes of time come againe to iudge both the quicke and the dead, is the true Messias, and Saviour of the world:

But Iesus of Nazareth the sonne of Marie is he in whom alone all these things shall come to passe:

Therefore he onely is the true Messias and Saviour of the world.

The proposition or first part of the argument, is laid downe in the old Testament: the assumption or second part, in the New. The conclusion is the question in hand, the scope and drift of them both.

II. Ground. In *Daniel* 9. 24. it was prophecied, that after the time of 70. weekes, that is, 490. yeares, the Messias should be exhibited.

By which prophecie it is manifest, that the Messias is already come into the world. For from that time till now, there are at the least 2000. yeares, as may plainely bee seene by humane histories, and by the motions and course of the heauens. It is also plaine from hence, that hauing bene exhibited and come in the flesh, hee hath made satisfaction by his death to the wrath of *God* for sinne. Hence it followes, that he is the very true Messias and Redeemer of the world, because from that time there was neuer any to whom this title, and the forenamed properties, might so truly agree, as to this *Iesus* the sonne of *David*.

III. Ground. *Iesus* the sonne of *Mary* did teach, professe, and dispute, that he was *God*, that he and his father were one, and he tooke vnto himselfe the honour of *God*, *Ioh.* 7. and 8. An euident argument that he was so, as he professed and preached

ched himselfe to be. For neuer any creature chalenged to himselfe the honour of God falsely, but was discouered and confounded.

Adam, for affecting and aspiring to it, was cast out of Paradise. And *Herod* for it died miserably, *Act. 12.* And diuers Popes are recorded in Ecclesiasticall stories, to haue taken this honour vnto themselues: and there was neuer any sort of men in the world, that had more fearefull iudgements vpon them, then they. But Christ chalenged this to himselfe, and prospered: and God did most seuerely reuenge his death both vpon *Herod* and *Pilate*, as also vpon the Iewes, and Emperours of Rome, that persecuted the Church.

IV. Ground. Christ while he was on earth, before he ascended into heauen, promised his Disciples to send his spirit vnto them, so to assist them, that they should be able to doe greater works, then himselfe did, *Ioh. 14. 12. &c.* Now when Christ was ascended, the euent was strange, and yet fully answerable to his promise. For the disciples were but few, twelue in number, and all vnlearned, and yet they preached in the name of Christ, and by bare preaching (without humane eloquence, and the gifts of nature) conuerted many nations, yea, the whole world: and though themselues were but weake men, and preached things absurd to the corrupt reason of man: yet they wonne many soules to God, and conuerted the world.

V. Ground is borrowed from the testimonie of the Heathen, who haue recorded in their writings, the very same things touching Christ which are reuealed in the scriptures. *Iosephus* a Iew, and an enemy to Christ, in his eight booke of antiquities, *Chap. 4.* speaks the same things of Christ, that *Mathew* doth, that he was a most worthy man, that he wrought many miracles, and that he rose from the dead. Others affirme, that he was crucified vnder *Pilate* in the time of *Tiberius*, and that *Tiberius* would haue put him in the number of his gods. Again, heathen writers report, that at his death, vnder the raigne of *Tiberius*, all the oracles of the world ceased, and the great god *Ban* (as they say) then died.

Tacit. lib. 5. 20

Plutarch. de
interit. orac.

I

CHAP. III.

CHAP. III.

Of the Scriptures.

The second maine question, is touching the truth
of Scripture.

*Whether the scriptures be the true
word of God?*



HE answer is, that they are. And the grounds
of this assertion, may be reduced to sixe heads.

Sect. 1.

The first, is taken from the causes, namely,
the Author, and writers of the scriptures.

The Authors
and penmen
of Scripture,

Touching the Author, the scripture referreth it selfe vnto
God. Therefore he alone is the true and vndoubted author
thereof and none but he. The sufficiency of this consequence,
stands vpon these grounds.

First, if God were not the author of Scriptures, there would
be no one booke in the earth so fabulous and so full of error
as it: which to say, is blasphemie. For it speakes such things, as
neuer any could speake, but God.

Secondly, if it were not the booke of God, then all Gods will
should be hidden, and God should neuer yet haue revealed his
will to man.

Thirdly, if it had not beene the word of God, the falshood
thereof would haue beene detected long agoe. For there hath
been nothing falsly said of God at any time, which he him-
selfe hath not at some time or other, opened & revealed. Euen
as he did detect and discouer the falshood of the false prophet
Hanani, *Ier.* 28: 16. and Gods heauy hand, no doubt, would long
since haue bin vpon the Ministers and preachers of this word,
if they had vniustly and wrongfully fathered it vpon him.

Againe, for the writers and penmen of scripture, Moses, the
Prophets,

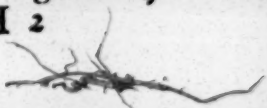
Prophets, and Apostles in their writings, do not set forth their owne glory, nobilitie, or vertues: but all with one consent, haue acknowledged directly and plainly their owne errors, & faults; yea such faults as may be disgracefull to themselves, and their posterity, and yet they haue done it. A plaine prooffe, that they were not carried by policie, and naturall reason; but were holy men, guided by the Holy Ghost. For if they had beene guided by reason, they would neuer haue written that, which would haue tended to their owne disgrace: but would rather haue commended themselves, their name, stocke, and linage. Again, humane authors, in their discourses, doe commonly write of the praises and vertues of men, of whome they write. But the penmen of scripture, with one consent, giue all to God; yea, when they speake of commendation due to men, they giue it all to God in men. God is in their writings, the beginning, the end, and all.

Sect. 2.

A second head of reasons, is taken from the Matter, and Contents of the Scriptures, which are manifold. The principles The Matter
of Scripture. are these:

First, the Scripture doth that, which no other bookes can doe. For it sets out the corruption of mans nature by sinne; the fountaine of this corruption; and the punishment of the same, both in this life, and the life to come: it discouereth sinnefull mans particular thoughts, lusts, and affections, which neuer any booke hath done beside it. No Philosopher was euer able to make so true record, & so plain declaration of the thoughts, motions, and affections of the heart. The reason of man cannot discern them by nature, vnlesse it receiue a further light by grace, then it hath naturally in it selfe. Yea the Scripture sets downe things, that no mans heart can imagine, and yet are true by experience. For example: that it is an euill thought to thinke there is no God, man by nature cannot imagine: but yet it is true in experience, and by the light of the word. And therefore *David saith, The foole hath said in his heart, there is no God.* Psal. 14.

Secondly, the maine Contents of this booke, are sundrie articles of faith, all which are farre about the reach of humane reason, and yet they are not against it; but at least some of



them may be prooued by it.

For example, that there is a redeemer of the world, is an article of faith, aboue reason: yet not against the same. For in naturall vnderstanding, God is not all iustice, and no mercie. But if there were no redeemer, then should God be all iustice, without mercy. Now because he hath reuealed himself to be as wel mercifull, as he is iust, reason concludes, there is a redeemer. Againe, that this Redeemer should be God and man, is aboue reason: yet not against it. For reason teacheth, he must be God, that he might satisfie the infinite iustice of God for sin; which none but God can doe. Againe, that he must be man, because man hauing sinned, man must be punished for the sin of man.

Thirdly, in the scripture there are sundry predictions made before hand particularly, which notwithstanding were not to come to passe till an 100, 200, 300. yeares after: & all these predictions in the same manner as they haue beene foretold, haue beene fulfilled.

Iacob in his Wil foretold, that the scepter should not depart from *Iudah* till *Shiloh*, that is, the Messias came. This was verified, euen as it was foretold. For a little before Christs birth, the scepter was taken from the Iewes, and translated vnto the Romane Empire. And *Herod* put the whole colledge of the Iewes, called their *Sanedrim*, to the sword, in which colledge was the heire apparent of the Kings blood.

Againe, *Balaam*, *Num.* 24. 24. foretold, that *Kittim*, that is, the Grecians and the Romans, should subdue *Eber*, the people of the East, which was afterward verified. For the Hebrewes & Assyrians, were afterward ouercom by the Grecians, & Cilicians.

The Apostle *Paul* in his time foretold the destruction of the Romane Empire, and the reuealing of Antichrist, *2. Thess.* 7. 8. &c. which prophecie was shortly after fulfilled. For Antichrist grew from those times by little and little, till at length he came to sit in the Emperours throne. Men indeede may foretell things to come: but things foretold by them are present in their causes, and so they know and foretel them, not otherwise. But God foretelleth simply, and the scriptures foretell simply: therefore they are the word of God.

Fourthly, the law, a part of the scripture, is propounded most purely and perfectly without exception or limitation. Whereas, in all mens lawes some sinnes are condemned, but some be

3. Chap. *Cases of Conscience.* II. Booke 133
betolerated and permitted. But in Gods law every sinne is
condemned, and none either forborne or excused.

Lastly, the style and speech of the Scripture is plaine and
simple without affectation, and yet full of grace and maiestie.
For in that simple style, it commandeth the whole man, bodie
and soule, it threatneth euerlasting death, and promiseth euer-
lasting life: and it doth more affect the heart of man, then all
the writings in the world whatsoeuer.

Sect. 3.

The third reason to induce vs to receiue the scriptures, as Effects of
the word of God, is taken from the Effects: whereof I note *Scripture.*
onely two.

I. The doctrine of Scripture in the Law, and specially in the
Gospell, is contrarie to the corrupt nature of man. Where-
upon *Paul* saith, *The wisdom of the flesh, is enmitie against God.* Rom. 8, 7.
And yet the same word, beeing preached by the Minister ap-
pointed by God, conuerteth nature, and turnes the heart of
man vnto it, in such sort, as in this last age it hath wonne a
great part of the world, to the imbracing thereof. Now in rea-
son this is impossible, that a thing which is so flat against mans
corrupt nature, should notwithstanding preuaile with it so far,
as to cause man to liue and die in the profession and mainte-
nance thereof. Wee are wont to reiect the writings of men, if
they please not our humours; whereas this word of God, is of
force to moue and incline our affections, though neuer so
much censured, crossed, and controlled by it. And this shewes
that God is the author thereof, from whome the word of crea-
tion came, to which euery thing at the first yeelded obedi-
ence.

II. The word of God hath this effect, to be able to mini-
ster comfort and releefe, in all distresses of bodie or minde, yea
in the greatest and most desperate troubles, and vexations of
the Conscience. And when the helpes of humane learning and
Philosophie (which are of great vse and force in other cases)
haue done all that they can, to the very ytmost, without effect
or successe: euen then the sweete promises of the Gospel, will
reuiue and raise vp the heart, and giue it full contentment
and satisfaction. Experience shewes this to be a confessed

truth in particular cases: and it teacheth, whence and from whome this word proceedeth, wherein these promises are contained, namely, from God. For when he sets the Conscience vpon the racke, the Word that releeueth and refrelheth the same, must needs proceed and come from him alone.

Sect. 4.

Properties of
Scripture.

The fourth reason, is taken from the Properties of Scripture. I will name onely two.

The first, is Antiquitie, which most plainly appeares in the historie, though the doctrine it selfe be as ancient. The Scripture containes a continued historie, from age to age, for the space of 4000. yeares before Christ, euen from the beginning. Humane histories, that are of any certentie or continuance, begin onely about the time of *Ezra*, and *Nehemiah*. As for those which were written before, they are onely fragments, and of no certentie.

The second propertie, is Consent with it selfe, in all parts, both for the matter, scope, and end. The writings of men doe dissent from themselves, by reason of ignorance, and forgetfulness in the authors. But the word of God, agrees with it selfe most exactly, and the places that seeme to disagree, may easily be reconciled; which shewes that holy men, by whom it was penned, were not guided therein by their owne priuate iudgement, but were directed by the wisdom of the Spirit of God.

Sect. 5.

Contraries.

The fift reason, is drawne from the Contraries. The Diuell and wicked men, are in iudgement and disposition, as contrary to scripture, as light is to darkenes. I prooue it thus. Let a man read any booke of Philosophie, and labour to be resolu'd of any one point therein, he shall neuer be tempted to infidelitie. But if the same man, read the bookes of Scripture, and labour to vnderstand them; he shall haue within himselfe, many motions and temptations, not to beleue, and obey it. Now what should be the cause therof, but that these bookes are the word of God, which the Diuell laboureth to oppugne with might and maine?

Againe,

Againe, consider the same in the practise of wicked men. They will not brooke the rebuke of their sinnes, namely, their Idolatrie, blasphemie, and other notorious crimes, by Scripture; but will seeke the blood and life of him, that shall sharply taxe, and reprove them. And hence it was, that wicked Kings so persecuted the Lords Prophets. Yea further, let it be marked, that these wicked men, that are tainted with these horrible crimes, and cannot abide the word, nor teachers thereof to the death, haue commonly fearefull endes. Now the opposition of Satan, and wicked men to the word, shewes the Scriptures to be a most holy word, and indeed the very word of God.

Sect. 6.

The sixt reason, is taken from sundrie testimonies.

First, of holy Martyrs, in the Old and New testament, who haue giuen their liues for the maintenance of this word, and sealed the same with their owne hearts blood; yea, suffered the most horrible and exquisite torments, that the witte of man could deuise; and that most patiently and willingly, not beeing daunted or dismaied. The stories of Martyrs in all ages, confirme this truth, especially of those that suffered before, in, and after the times of the tenne blodie persecutions. And vnlesse they had been supported by a diuine power, in so good a cause, they could neuer, so many of them, haue suffered in such manner, as they did.

Testimonies.

The second, is the testimonie and consent of Heathen men, who haue recorded the very same things, at least many of the principall, that are set downe in the Bible. If this were not so, man should haue some colourable excuse of his vnbeleefe. And these things which they record, were not all taken out of the scripture, but were registred to memory by *Historiographers*, that liued in the times, when they were done. Such are the stories of the Creation, and Flood, of the tower of Babel, of the Arke, of *Abraham* and his possessions, of Circumcision, of the miracles of *Moses*, of the birth of Christ, & the slaughter of the yong children, of the miracles of Christ, of the death of *Herod*, *Agrippa*, and such like. And these we take for true in humane stories: much more then ought we to do it in the word of God.

The third testimonie, is of Miracles. The doctrine of scripture was confirmed by miracles, wrought by the teachers thereof, the Prophets and Apostles, aboue all power and strength of nature, and such as the Diuell can not counterfeit; as the staying of the sunne, and the raising of the dead, &c.

The fourth, is the testimonie of the Holy Ghost, which is the argument of all arguments, to settle and resolue the Conscience, and to seale vp the certaintie of the word of God.

If any shall aske, how this testimonie of the Holy Ghost may be obtained, and beeing obtained, how we may discern it to be the testimonie of the Holy Ghost, and not of man: I answer, by doing two things.

First, by resigning our selues to become truely obedient to the doctrine taught. Ioh. 7. 17. *If any man will doe my fathers will, (saith Christ) he shall know of the doctrine whether it be of God.*

Secondly, by praying vnto God for his Spirit, to certifie our consciences, that the doctrine reveiled, is the doctrine of God.

Aske (saith our Sauour Christ) and it shall be giuen you: seeke, and ye shall find: knock, and it shall be opened vnto you. For he that asketh, receiueth, Mat. 7. 7. 8. Againe, Your heavenly father will giue the holy Ghost, to them that desire him, Luc. 11. 13. And, If any man lacke wisdom, let him aske it of God, who giueth to all men liberally, and reprocheth no man, and it shall be giuen him. Iam. 1. 7.

Sect. 7.

Obiections against the Scriptures.

Now hauing set downe the proofes of this point, before I come to the next Question, some speciall Obiections against this doctrine, are to be answered, and resolued. For there haue not beene wanting in all ages, both Atheists, and others, who haue professedly excepted against it, and of set purpose, haue vndertaken to call the written word of God into Question. Such were *Celsus, Lucian, Iulian, Porphirie, Apelles*, and others. From whome some of latter times hauing receiued the poison of Atheisme, and prophaneesse, haue not ceased as much as in them lyeth, to oppugne sundrie parts and portions of holy scripture. Their principall reasons and exceptions, I will propound, and answer one by one.

Obiect. 1.

And first, they except against that which is writtē, *Gen. 1. 16.* where

where it is said, *God made the sunne the fourth day*. Now, say they, the sunne is the cause of the day; and therefore there could not bee three daies, before the sunne was created, considering that the effect is not before the cause, but the cause before the effect.

I answer: First, we must put a difference betweene cause and cause. For of causes, some be the highest, some subordinate vnto them. The highest and first cause of all creatures, is God himselfe, from whome all things at the first immediately flowed, without any relation to their causes in nature. And thus were the first, second, and third daies created and appointed immediately from God, and distinguished from the night, by an intercourse of light, ordained by him for that purpose.

But the subordinate and inferiour cause of the day, in order of nature, was the sunne, and that by the same appointment of God: and this cause was not set in nature, as the cause of the day, before the fourth day of creation; for then it pleased him to make it his instrument, to distinguish the day from the night, as also for other ends & vses. And therefore it is no marueile, though the day was created before the sunne, the instrumentall cause thereof: considering that it was created before the sunne was set in the heauen, by the Creatour himselfe.

Secondly, we must distinguish of times: which are either of creation, or gouernement: and there is one regard to be had of things while they were in making, and another after they were created. Now it is true, the sunne is the cause of the day and the night, in the time of the gouernement of the world, but it was not so in the time of the first making of all things. For in the three first daies of the world, there was day and night without the sunne, by a vicissitude of light and darkenes, which the Lord made, and nature could neuer haue found out, had not the word reuealed it.

But since the creation, in the time of gouernement, the Sun is but an instrument appointed by God to carry light, and hee that made the light, can now in the gouernement of the world, if it pleased him, put downe the sunne from this office, and by some other meanes distinguish the day from the night: therefore no marueile though he did so in the beginning.

The second Obiection, is touching the light of the Moone,

Moses

Moses saith, it is one of the great lights which God made. Now, say they, in all reason according to humane learning, it is one of the least of the planets, and lesse then many starres.

Ans. It is true which the holy Ghost saith by *Moses*, and yet the Moone is lesse then the Sunne, yea then many of the starres. For one and the same starre, in a diuerse and different respect, may bee tearmed greater and lesser. And in that place the Scripture speakes of the Moone, not in regard of other starres greater then it: but in respect of our sense, because it appeareth greater in quantitie, and really communicateth more light; yea, it is of more operation and vse to the earth, then any of the starres in the heauen, sauing the Sunne.

Obiect. 3.

The third Obiection: *Moses* saith, Man and Beast were made of the earth, and Fishes of the waters. But all humane learning auoucheth, that the matter of euery creature, consisteth of all the foure Elements, Earth, Water, Fire, and Aire.

Ans. *Moses* speaketh onely of two, which were the principall, and in them includes the other; because they are impure, and mixt with the other since the fall. Againe, some learned men auouch, that all creatures are made of earth and water onely, as being the two maine materiall principles of them al; and not of ayre, nor of fire. And this accords with *Moses*, and is no doubt, a truth, that he speakes only of the principal matter of these creatures: and yet the fire and ayre, are and may be called elements, or beginnings, because they serue to forme, preserue, and cherish the creatures.

Obiect. 4.

The fourth Obiection. *Gen. 3.* it is said, that *Eue* before her fall, was deceiued by the Serpent. Now this, saith the Atheist, is absurd. For euen in the estate of corruption, since the fall, there is no woman so simple, that will either admit speech, or suffer her selfe to be deceiued by a Serpent; much lesse would *Eue*, in the estate of her innocencie.

Ans. Though *Adam* and *Eue* in their innocencie had excellent knowledge, yet they had not all knowledge. For then they should haue beene as God himselfe. But in that estate, ignorance befell *Eue* in three things. For first, though *Adam* himselfe was a Prophet, in the time of his innocencie, yet both he and shee were ignorant of the issue of future things, which are contingent. Secondly, they knew not the secrets of each others heart. For to know the euent of things contingent certainly,

certainely, and the secrets of the heart, belongs to God onely. Thirdly, though *Eue* knew the kinds of creatures, yet shee knew not all particulars, and all things that were incident to e- uery kind of creature, but was to attaine vnto that knowledge, by experience and obseruation.

Neither may this seeme strange: for Christ as he was man, had as much, yea more knowledge then our first parents had in their innocencie: and yet he knew not all particulars, in all singular creatures. For, seeing a fig-tree by the way as he went to Ierusalem, he thought it had borne fruit, and yet comming towards it, he found none thereon. And in like manner, *Eue* might know the serpentine kinde, and yet be ignorant, whether a serpent could speake. Besides that, the naming of the crea- tures, which argues knowledge of them, was not giuen to *Eue*, but to *Adam*. And therefore it was not so strange, that *Eue* should be deceiued by a serpent; considering that to know that a serpent could speake, or not speake, came by experience, which shee then had not.

It will be said, that al ignorance is sin: but *Eue* had no sin: and therefore she could not be ignorant. *Ans.* Ignorance is two-fold; some ignorance *ariseeth of an euill disposition, when as we are ignorant of those things which we are bound to know, & this is sinne properly. But there is another ignorance, *which is no sinne, when as we are ignorant of those things, which we are not bound to know. And this was in Christ: for he was ignorant of the figtrees bearing fruit: and he knew not the day of iudgement as hee was man. And this also was in *Eue*, not the other.

The first obiection, is about the Arke, *Gen. 6. 15.* God com- manded *Noah* to make an Arke of 300. cubits long, of 50. cu- bits broad, and of 30. cubits high. This Arke, saith the Atheist, being so small a vessell, could not possibly containe two of e- uery sort of creatures, with their food for the space of a yeare.

The first author of this cauill, was *Apelles* the Hereticke, that cauilled with Christians about the Arke. And the answer is as auncient as the heresie: namely, first, that the cubit of the Arke must be vnderstood of the Egyptian cubit, which is with some, sixe foote, and with others, nine foote, by which measure the Arke would be in length halfe a mile at the least. And by this meanes, any man may see a possibility in reason, that the Arke might containe and preferue all creatures, with their fod- der, and roome to spare.

The

The second answer is, that as the Jewes had a shekle of the sanctuary, which was greater then the ordinary shekle; so they had beside the ordinary cubit, a sacred cubit, the cubit of the sanctuary, whereof mention is made in the prophetic of *Ezekiel*, Chap. 40. and that was bigger by the halfe, then the ordinarie cubite. And by this measure, some say, the Arke was made. But both these answers are onely coniecturall, without good ground in the Scripture.

To them therefore I adde a third. In the daies of *Noah*, the stature of man was farre bigger then it is at this day. And looke as the stature of man was great and large, so was the cubite proportionall thereto; containing the length of the arme, from the elbow to the longest fingers end. And this beeing considered, that the Arke was built by that measure, and not by the ordinary cubit, as it is now; it will appeare, that the Atheist hath greatly deceiued himselfe, and abused that part of Gods word that declares the storie of the Arke:

Again, the length of this vessel, being 300. cubits, it is plaine that it was fve times the length of *Salomons* temple, which contained onely 60. cubits. The breadth being 58. it was twise and a halfe the breadth of that, which was but 20. broad.

Besides that, it is to bee remembred, that in the Arke were three lofts or stories, one aboue another, whereof each contained 10. cubits in height, and a chamber or flore of square measure, 15000. cubits.

As for the creatures that were put into it: the Fowles of the ayre, though they were of many sorts, yet the biggest sort of them, being the Eagle and his kinde, they could not take vp any very large place for their residence. The Water creatures, as some fowles, the fishes, &c. kept the waters, and were not lodged in the Arke. And the beasts of the earth, such being excluded, as were bredde either by accidentall generation, as Mules; or by putrefaction, as serpents, and other creeping things, which might afterward be restored in other creatures that were preserved, though for multitude and greatnesse they excelled the rest, yet (as some write) there are of them in al not aboue an 150. distinct kindes. And though there were as many more not knowne, yet in probabilitie they could not be either many, or great. And of those that are great, there are thought not to be aboue 40. kinds.

Now though it be granted, that there were in the Arke 300. distinct kindes of beasts, yet this number compared with the roomes, it will easily appeare, that there might be allotted to every kind, in one only storie 50. square cubits, which in all likelihood might well suffice them all, one with an other, specially seeing all were not of an equall greatnes: and therefore some might haue that or more space, & some lesse. All these things duly considered, the vessell beeing of such capacitie, might comprehend all those beasts, and many more together with their prouision, for a longer time then a yeare. Other doubts touching this historie, of lesse moment, I omit; and passe to the next.

The sixt allegation, is out of *Gen. 21. 9.* where *Ismael* is said to mocke at *Isaak* when he was weaned, at which time *Ismael* was fiftene yeares of age at the least. For he was borne when *Abraham* was 86. yeares olde, *Gen. 16.* and *Isaak* was borne, when *Abraham* was about a hundred, *Gen. 21. 5.* both which put together, make 14. yeares: whereto one yeare being added, before *Isaac* was weaned, makes vp the age of *Ismael*, as before. And yet afterward in that chapter, v. 14. *Hagar* is said, to carry the child in her armes, and to cast him vnder a tree, when hee and his mother were cast out of *Abrahams* house; which argues him to haue beene but a little child: whereas before hee was said to be 15. yeares olde.

Ans. A foolish cauill, which blinde Atheists doe drawe from the errour of some translation. For the text is plaine, that *Ismael* with his mother *Hagar*, by reason of extreame heate, and drought, was almost dead, wandering in the wildernesse of Beersheba: and beeing in this extremitie, shee carried him not, but verse 18. led him in her hand, and set him downe vnder a tree, and there left him to die. For in those countries, men for want of water, were at deaths dore: as we may see in the example of *Sisera*, *Iudg. 4. 19.* and *Sampson*, cap. 15. 18.

The seauenth Allegation. *Gen. 43. 8.* *Judah*, *Iosephs* brother, calls his brother *Beniamin* a lad, or a boy, *Send the boy with me, &c.* and yet this lad (saith the Atheist) the yeare following, when he went downe into Egypt, with *Jacob* his father, is said to haue ten children, *Gen. 46. 21.* How can these two stand together?

Ans.

Answ. This cauill ariseth from the grosse ignorance of the Atheist, in the originall text. For *Beniamin* is called *jeled*, which word commonly lignifies a child, but sometimes also a young man. Thus *Ismael* that was 15. yeares old, is called *jeled*, a lad, *Gen.* 20. 15. And so *Gen.* 4. 23. *Lamech* saith, *I will slay a man in my wound, and jeled, or a young man in my hurt*: that is, If a man should wound me, and a young man hurt me, I would slay him. Now it is not like, that a child could hurt *Lamech*. Neither must this seeme strange: for the most valiant men that *David* and *Isboseth* had, are called *hannegnarim*, the boyes of *Abner* and *Joab*, 2. *Sam.* 2. 14. And the like phrase is vsed in other languages. For the Grecians doe call young men by the name of [*paides*] and the Latines by the name of [*pueri*] boyes, or children.

Obiect. 8.

The eight Allegation. *Exod.* 7. it is said v. 19. that all the waters in Egypt were turned into blood, by *Moses* and *Aaron*: and yet v. 22. it is said, that the Magicians of Egypt turned water into blood also: which seemes to imply an absurdity, considering that all the waters were turned into blood before.

Answ. Some answer thus: that the water which the Magicians turned, was newly digged out of new pits, and therefore they vnderstand the former, of all the waters that were scene, and that they onely were turned into blood. Others answer more fitly, that the waters which the Magicians changed, were fetched out of *Goshen*, from amongst the *Israelites*, where the waters remained pure, and were not turned, as the other were. Either of these answers may satisfie, but specially the latter.

Obiect. 9.

The ninth Allegation. *Exod.* 9. 6. *Moses* saith, that all the beasts in Egypt died of the murren, and yet v. 25. in the seventh plague, it is said, the beasts were killed with thunder, and haile, and lightening: both which cannot be true.

Answ. First, we must put a difference betweene a common plague, or iudgement, and an vniuersall. A common plague is, when no sort or kinde escapeth, but all sorts are smitten, & such was the murren. For no mans cattell were free, no kinde of cattell were saued. But the vniuersall is, when no particular of any kinde is exempted, but all destroyed. Such was not this plague, but some escaped, and were reserved for other iudgements that followed. The ground of this distinction, is this: The word [all] in Scripture is often taken indefinitely for many. Thus the Prophet

Prophet *Esay* speaks. Cap. 66. 23. *From moneth to moneth, and from Sabbath to Sabbath, shall all flesh come to worſhip before me:* that is, many or great multitudes. And ſo in the new Teſtament, *Matth. 4. 23. Chriſt healed all diſeaſes,* that is, many, and of all kindes ſome. And in like manner the text before alleadged, muſt not be taken generally to include all without exception, but indefinitely for many or the moſt part of the cattell that were in the land of Egypt.

The tenth Allegation. *Exod. 10. 22.* we read that one of the plagues was a palpable darkeneſſe, and ſo great, that for three daies together, no man either ſaw an other, or roſe vp from the place where he ſate. And yet v. 23. *Moses* is ſent for, and called to come before *Pharaoh*. How ſhould this be, ſeeing no man could ſtirre from his place, nor haue any light to goe before him: for there was none to be had, the darkneſſe was ſo palpable, and the aire was ſo thicke.

Anſw. I take it the word [*Then*] v. 24. is to be meant thus, that *Pharaoh* ſent for *Moses* after the darkneſſe was ended, not by candle or other light in the time of darkeneſſe. And this answer may very well ſtand without further exception.

The eleuenth Allegation, *Judg. 16. 29.* The Atheiſts make a mocke at the hiftorie of *Sampſon*, as fabulous, where it is ſaide, that all the Philiftims came together in one houſe, to make ſport with him, and on the rooſe ſate about 3000. perſons to behold him while he plaid, and yet therewere but two pillars whereupon the whole houſe ſtood, and thoſe alſo ſtanding in the miſt ſo neere together, that a man might reach them both with his armes. This, ſay they, is moſt abſurd and impoſſible.

Anſw. Although the full reſolution of this cauill, belongs to them that haue ſkill in Architecture; yet thus much may be ſaid in way of answer: That the houſe might be capable of ſo many perſons, and they alſo that ſtood about might well ſee and behold *Sampſon*. For firſt, the whole houſe was not ſuſtained by two pillars onely, but by many more, whereof two were the principall. For in likelihood the middle part whereon the whole building was knit together, from the bottome to the toppe, being the weightieſt of al, was ſupported by two maſter-pillars. The other which was more outward, & leſſe weightie might be vpholden by leſſer proppes, which Artificers in that kind call by the name of falſe-pillars. Hence it appeareth, that

Ioseph. Antiq.
Iudaic. l. 5. c.
10. fine.
Plin. nat. hist.
lib. 36. c. 15.

that the two maine ones standing so nigh together, being shaken, the whole house together with them must needs fall. Neither will this seeme strange, that two pillars should beare vp a building of such capacitie; if we doe but consider what is recorded of *Curio* the Romane, who deuised the frame of a great Amphitheater, the two parts wherof were supported onely by two hinges, and yet was so large, that it contained the whole people of Rome. Secondly, olde buildings in those cuntries were made for the most part, with open rooffe. Againe, they were full of windowes on euery part like vnto great gates: and that they might bee the more fit for sight from aboue, they were reared vp in some sort after the manner of the Egyptian *Pyramides*, wider below, and narrower aboue, towards the top. And by this meanes it is probable, not onely that they might containe a great companie, but that all those which stood about the sides, and vpon the rooffe, might very well behold what *Samson* did below; specially considering that hee stood in the midst of the Theater, betweene the two middle pillars.

Obiect. 11.

The twelfth Allegation. *Sam. 16. 19. &c.* it is said that *Dauid* plaied before *Saul*, and that *Saul* knew him. But chap. 17. 55. when he was to fight with *Goliath*, *Saul* knew him not. Here is a plaine contradiction in the Atheists iudgement.

Ans. This sort of men doe still bewray their grosse ignorance, both in the matter and in the order of Scripture. For the word of God doth not alway set downe things, as they follow in order of time iust one after another: but sometime it doth anticipate, putting such things in former histories, as are already done and accomplished, which in regard of their euent should be related afterward. Sometime againe it vseth by recapitulation to declare things as following in order of time, which doe properly belong to a former narration. An example of the latter (to omit many other that might be brought) is the text alleadged. For that part of the 16. chap. from the 19. v. to the ende, should by order of historie follow the 17. as will easily appeare by comparing the place. And the like displacing of things said and done, is else-where to bee found in the Scriptures. Which beeing considered, the Atheists supposed Contradiction, falls to the ground. For *Dauid* was to fight with *Goliath* before he plaied before *Saul*, and though hee was then

then not knowne yet, *Soul* after that time tooke better knowledge of him.

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The thirteenth Allegation is out of 2. *Chron.* 21. 2. where the Papist plaies the right Atheist, in going about to improve the originall copies. There (saith he) *Iehosaphat* is called king of Israel, when as indeede he was king of *Judah*, and so is he called in the former booke of *Chronicles*. In like manner, *Abaz* is tearmed king of Israel, 2. *Chron.* 28. 19. whereas the truth is, he was king of *Judah*.

Obiect. 13.

Ans. After the death of *Salomon* the kingdome was diuided, and the tenne tribes were called Israel, and the other two *Judah* and *Beniamin* did beare the name of *Judah*. Now after the diuision, for some time, the name of Israel common to both sides, was giuen to either, and both of them were named after it. And so in this respect *Iehosaphat* and *Abaz* may well be tearmed kings of Israel. Againe, the name of Israel sundry times in Scripture, and namely in the prophets, is taken only for the two Tribes, which bare the name of *Judah* after the defection. And thus also might *Abaz* haue that name giuen vnto him, though he were king of *Judah*. Furthermore, the word Israel, is sometimes put for a true worshipper of God, that is, for him that is a Jew not without but within, not in the letter, but in the spirit, *Rom.* 2. 29. Thus our Sauour saith of *Nathanael*, *Ioh.* 1. 48: Behold a true Israelite in whom is no guile, that is, a man of an vpright heart, that serueth God in spirit and in truth. And in this sense *Iehosaphat* might be tearmed king of Israel, because he was a king and patrone of all true worshippers of God. For euen then the Israelites sorted themselves together, and the godly among them came to liue vnder him in *Judah*, though the distinction of the kingdomes did still remaine.

The fourteenth Allegation is out of *Act.* 7. 16. where the Papists and Atheists alleadge the Scripture to be contrary to it selfe: in that there it saith, *Abraham* bought a field of *Emor*, when as *Gen.* 33. 19. the same field was bought by *Jacob*.

Obiect. 14.

Ans. 1. Some say that there is a fault, because *Abraham*'s name is put for *Jacob*. Yet not a fault of the Bible, but of them that wrote out the Bible. Neither doth this diminish the authoritie of Scripture, though the penmen did erre and slippe

in writing, so long as we may find out the truth by Scripture.

Ans. That this field was bought twice: First by Abraham, and then afterward recovered by Isaac, that he might main-
taine his fathers possession.

3. Ans. That Abraham's name is here put for his posterity, as Isaac's name is other where given to his children, yea not only to his children, but also to his fathers Isaac, and Abraham. For Exod. 12. 40. it is said, *The abode of the children of Israel while they dwelt in Egypt was 430 years*, which cannot be true unless the abode of Abraham and Isaac be therein included. Now if the name of the successor may be given to his ancestors, much more may the name of the ancestors be given to the posterity.

CHAP. IV.

Of Religion.

THE third Question concerning man, as he stands in relation to God, is touching Religion: where it is demanded,

What is that Religion that is due vnto the true God?

Ans. The name Religion, is not alwaies taken in one and the same sense. For sometime it is used, to signifie the whole bodie of doctrine, revealed in the written word, that teacheth and prescribeth whatsoever is to be beleued or practiced, as necessarie to saluation. Otherwhises it is put for the inward vertue of the minde, where the same doctrine is beleued, and the duties therein required, practised, and performed to the Maiestie of God. And being thus taken, it is called by the name of *Pietie* or *Godlinesse*, in the Scripture. And in this second sense I take it in this place.

Now Religion or Pietie, hath two distinct parts. The first, is knowledge of God; the second, the worship of God. These two are notably described by *David* in his last will and Testament, wherein

wherin he commendeth vnto Salomon his sonne before al other things, the care and loue of Religion and Pietie; the summe whereof, he reduceth to these heads, the knowledge of God, and worship of God. 1. Chron. 28. 9. *And thou Salomon my sonne KNOWE thou the God of thy father, and SERUE him with a perfect heart, and with a willing minde.*

According to this difference of heads, are the Questions concerning religion to be distinguished: and these are principally two, First, how God is to be knowne, and then how he is to be worshipped.

I. Question.

How God is to be conceived in our minds, when wee performe any seruice or worship vnto him?

FOR answer hereto, this ground is first to be laid, that we must not neither can possibly knowe or conceiue God as he is in himself. For so he is infinite; & therefore incomprehensible in regard of vs. But we are to conceiue him so, as he hath and doth reueale himselfe to vs in his creatures, principally in his word. The truth hereof may appeare in this one example (to alleadge no more) when *Moses* desired to see the glory and Maiestie of God, for a further confirmation and assurance of his calling, answer was made him by God, that he could not see his face, but he should see his backe parts, as he passed by him. The meaning of this answer is, that God would manifest his glorie vnto him by his effects, by which as by a glympse or imperfect representation, he might discerne some part of his Maiestie, so farre forth as he was able in the infirmities of flesh and blood, to behold the same. But the perfect and full sight thereof, no creature was euer able to attaine vnto, it being reserved for the life to come, when (and not before) they shall see him as he is in himselfe, face to face.

This Ground beeing laid, the full answer to the Question I propound in foure rules.

I. Rule. When we are to pray, or to worshippinge God, we must

not conceine him, in the forme of any earthly or heavenly, bodily, or spirituall creature whatsoeuer: for thus not to conceine him, is a degree of conceituing him aright.

I. Rule. God must be conceiued of vs, not by his nature, but by his attributes, and works. By his attributes, as that he is infinite in mercie, iustice, goodnesse, power, &c. By his works of creation, and gouernment of the world, of redemption, &c. Thus the Lord reuealed himselfe to *Moses*, *Exod. 6. 14. I AM hath sent me vnto you:* that is, one which hath his being in himselfe, and of himselfe, that giues being to all creatures by creation, and continues the same by his providence: one that giues a being and accomplishment, to all his mercifull promises. When the Lord appeared to *Moses*, he shewed not his face vnto him, but passed by him with a voice, *The Lord, the Lord, strong, mercifull, and gracious, long suffering, and plentiful in goodnes and truth.* In which place, the Lord proclaimeth his name, by his attributes. So in the prophetic of *Ieremie*, *I am he that shewes mercie, iudgement, and iustice in the land.* The same, *Daniel* confesseth in his praier, when he saith, *O Lord God, which art great and fearefull, keeping covenant and mercie toward them that loue thee, and keepe thy commandments.* And lastly, the author to the *Hebrewes*, *He that comes to God, must beleene that God is, and that he is a rewarder of them that seeke him.*

Exod. 34. 6.

Ier. 9. 24.

Dan 9. 4.

Heb. 11. 5.

III. Rule. God must not be conceiued absolutely, that is, out of the Trinitie: but as he subsisteth in the person of the Father, Sonne, and the Holy Ghost, so he must be knowne and conceiued of vs. The auncient rule of the Church is, that the Vnity must be worshipped in Trinitie, & the Trinitie in Vnity. By this doe the protestant Churches, differ from all other assemblies of worshippers. The Turke conceitues and worships a God, creator of heauen and earth, but an abstracted God, which is neither Father, Sonne, nor Holy Ghost. The Iew worshippeth God, but out of Christ, and therefore a feigned and Idol God. The Papist in word acknowledgeth and so worshippeth God, but indeede makes God an Idol, because he worships him not in a true, but in a feigned Christ, that sits at the right hand of the father in heauen, and is also in the hands of euery Masse-priest, after the words of consecration. But the Protestant knowes God as he will be knowne and consequently worships him as he will be worshipped, in Father, Sonne, and Holy Ghost.

IV. Rule.

IV. *Rule.* When we direct our praiers, or any worship to any one person, we must include the rest in the same worship; yea, further, we must retaine in minde the distinction and order of al the three persons, without seuering or fundring them; for so they are named, and propounded in the Scriptures. The Math. 28. 19. reason is, because as they are not seuered but conioyned in nature, so they neither are, nor must be seuered, but conioyned in worship. For example: the man that praies to God the Father for the forgiuenes of his sinnes, must aske it of him for the merit of the sonne, & by the assurance of the Holy Ghost. Againe, he that praies for remission of his sinnes, to God the Sonne, must pray that he would procure the Father to graunt his pardon, & withall assure it by his spirit. He also that praies for the same to God the Holy Ghost, must pray that he would assure vnto him the remission of his sinnes, from the father, by, and for the merit of the Sonne.

CHAP. V.

Of the second part of Religion touching the worship of God: and first of the inward worshippe.

II. Question.

How God is to be worshipt and serued.



Or the full answer hereof, we must remember that the worship of God is twofold; inward or outward. Inward, is the worship of the minde, the heart, the conscience, will, and affections; for man by all these ioyntly, and seuerally, performeth worshippe and seruice to his creator. The outward is that worshippe whereby the inward is testified outwardly in the speech and actions. The former of these two, is the spirituall worship of the inward man, and the very ground and foundation of all true worship of God: for God is a spirit; and therefore must be worshipped in spirit, Ioh. 4. 24. that is, in the minde, conscience, will, and affections. Indeede all the worshippe of God is spirituall, euen that which

we call outward; yet not of it selfe, but by vertue of the inward, from which it proceedeth.

Sect. 1.

Adoration.

The heads of Inward worship are two; Adoration of God, and cleauing to God. For as they are two different actions of the heart, so they may fitly be tearmed two distinct parts of Gods worship. This distinction is in some part, propounded by *Moses*, where he exhorteth the Israelites, *to feare Iehouah their God, to adore him, to cleaue vnto him, and to sweare by his name.*

Deut. 10. 20.

Adoration, is that part of Gods worship, whereby a man, vpon a vile and base estimation of himselfe; as beeing but dust and ashes submits and subjects his soule to the glorie and Maieftie of God.

This hath two principall grounds in the heart: which if they be wanting, there can be no true worship of God. The first is Abnegation or deniall of our selues, when we esteeme our selues to be meere nothing. The second is exaltation, or Advancement of Gods maiesty, aboue all the things in the world. Examples of these we haue many in the scriptures: as of *Abraham*, who called God *his Lord*, and himselfe *dust and ashes*: of the Angels, whome in a vision the Prophet saw standing before God, with one wing couering their feete, which signified the abasing of themselves; and with another couering their faces, which betokened their adoration of the maiesty of God. Of *Daniel*, when he confelleth, *To thee, O Lord, belongeth righteousness it selfe, but to vs shame and confusion of face.* Lastly, of the woman of Canaan, who calls Christ *Lord*, and her selfe, *a dogge.*

Gen. 3. 27.

Esa. 6. 2.

Dan. 9. 7.

Math. 15. 27.

Now in Adoration, there are foure Vertues; Feare, Obedience, Patience, Thankfulness.

Feare, is a great part of the worship of God: which I prooue by two places laid tog ether, *Esa. 29. 13. Math. 15. 8. 9.* wherein Feare and Worship, are taken for one and the same thing: for that which *Esa* calls *Feare*, *Matthew* calls *Worship*. Now in this feare, there be two things that serue to distinguish it from all other feares.

Rom. 13. 7.

First, it is absolute: for by it God is reuerenced absolutely. *Saint Paul* exhorreth to yeeld tribute, feare, and honour to the Magi-

Magistrate, not for himselfe, but for God, whose minister he is. And our Sauour saith, *Feare ye not them which kill the bodie, Math. 10. 28. and are not able to kill the soule, but rather feare him which is able to destroy both soule and bodie in hell.* As if he should say, I allow and command you to feare men, onely for God, who hath set them ouer you, but feare God for himselfe.

Secondly, it makes a man, first of all, to feare the offence of God, and then the punishment and iudgement. For it is not a feare of the offence alone, but of the offence and punishment together, and of the offence in the first place: *Mal. 1. 6. If I be a Lord, where is my feare?* And where it is said in *Matthew, but rather feare him that is able to cast bodie and soule into hell fire;* there is commanded a feare of God, in regard of his anger. We feare *Rom. 13. 4.* the sword of man, and that lawfully, why then may we not feare the punishment of God? If it be said, this is a seruile feare, to feare the punishment, and agrees not to Gods children: I answer, slauish feare is, when a man only feares the punishment, and not the offence of God, or at least the punishment more then the offence.

The second vertue of Adoration, is inward Obedience of the hidden man of the heart. The Lord preferres this obedience before all sacrifice, *1. Sam. 15. 22.* This standeth in two things. First, in yeelding subiection of the Conscience to the commandments, threatnings, and promises of God, so as we are willing, that it should become bound vnto them. Secondly, when the rest of the powers of the soule, in their place and time, performe obedience vnto God. And by this meanes doe we bring into captiuitie, euery thought vnto the obedience of Christ, as *Paul* speaketh, *2 Cor. 10. 5.*

The third vertue of Adoration, is Patience; which is, when a man in his afflictions, submitteth his will to the will of God, and quieteth his heart therein, because God sendeth afflictions. This was *Dauids* counsell, *Be silent before the Lord, and al- Psal. 37. 7. waies waite vpon his pleasure.* And his practise, when in trouble he resigned himselfe into the hands of God, and said, *Lord, if 1. Sam. 15. 26. I please thee not, loe I am here, doe with me as seemeth good in thine eyes.* This patience is a part of Gods worship, because it is a kind of obedience.

The fourth vertue of Adoration, is Thankfulnesse to God: which shewes itselfe in two things. First, in an acknowledge-

ment of the heart, that our selues and whatsoeuer we haue, is Gods, and proceedeth from his blessing alone. Secondly, in a consecration of our bodies, soules, liues, callings, and labours to the honour and seruice of God. Thus much of the first head of Inward worship, or the first action of the heart, standing in Adoration.

Sect. 2.

Cleauing to
God.

The second Action of the heart in Inward worship, or the second part thereof, is Cleauing vnto God. Now we cleave vnto God by foure things: by Faith, Hope, Loue, and inward Inuocation.

By faith, I meane true iustifying faith, whereby we rest vpon Gods mercie for the forgiveness of our sinnes, and life euerlasting: and vpon his prouidence, for the things of this life. Thus *Abraham*, beeing strengthened in this faith, and relying by it vpon Gods promises made vnto him, gaue glorie vnto God, *Rom. 4. 20.* This Sauing faith, is the very roote, and beginning of all true worship. For Loue, which is the fulfilling of the Law, must come from it. *1. Tim. 1. 5.*

The second is Hope, which followes and depends vpon faith: and it is that grace of God, whereby with patience we waite the Lords leisure, for the performance of his promises, especially touching redemption, and life eternall. *If we hope (saith Paul) for that we haue not, we doe with patience expect it, Rom. 8. 25.*

The third, is Loue of God; which hath two effects in the heart. First, it makes the heart to cleave vnto God, and to be well pleased with him simply for himselfe. In this manner God the father louing Christ, testifieth that *he was well pleased in him, Math. 5. 17.* Secondly, it mooues the heart to seeke by al meanes possible, to haue true fellowship with God in Christ. This the Church notably expresseth in the Canticles.

The fourth, is Inward praier, or Inuocation of the heart; and it is nothing els, but the lifting vp of the heart vnto God, according to his will, by desires and groanes vnspeakable. Or, it is a worke of the heart, whereby it flies vnto God for helpe in distresse, and makes him a rocke of defence. When the children of Israel were afflicted, *They remembred that God was their strength,*

strength, and the most high God their redeemer. Psal. 78. 35. Of this kinde of prayer Paul speaks, when he saith, pray continually, 1. Thess. 5. 17. For solemne prayer conceived, and vttered in forme of words, cannot alwaies be yfed: but we are to lift vp our hearts vnto God, vpon euery occasion, that by inward and holy motions and affections, they may be (as it were) kniſte vnto him.

Now to conclude this point touching Inward worship, wee must remember that it alone is properly, simply, and of it selfe the worship of God: and the Outward is not simply the worship of God, but onely so farre forth as it is quickned by the Inward, and grounded vpon it. For God is a Spirit: and therefore the true worship that is done vnto him, must be performed in spirit and truth, Ioh. 4. 24.

CHAP. VI.

Of the outward worship of God, and the first head thereof,

Prayer.



Hus much of the Inward worship of God. The Outward is that, which is performed by the bodie externally, either in word or deede. To this belong many particulars, which I will reduce to eight seuerall heads.

I. Prayer.

II. The hearing of the word preached.

III. The vse of the Sacraments.

IV. Outward Adoration.

V. Confession.

VI. An Oath.

VII. Vowes.

VIII. Fasting.

Touching Prayer conceived and vttered by the voice, there are many Questions of Conscience, the principall whereof are foure.

I. Question.

I. Question.Lawfull pray-
er.**How shall a man make a lawfull and acceptable prayer to God?**

Answer. The word of God requires many conditions in making prayer to God: they may all bee brought to three heads. Some of them goe before the making of prayer, some are to be performed in the act of prayer, some after prayer is ended.

Sett. I.Conditions
before prayer.

Conditions to be obserued before prayer, are three.

First, he that would make such a prayer as God may bee pleased to heare, must repent, *Esa. 1. 15.* God would not heare the prayers of the Iewes, because their hands were full of blood: that is, because they had not repented of their oppression and crueltie. *Ioh. 9. 31.* God heares not sinners: that is, such as liue and liem in their sinnes, and turne not vnto God by true repentance. *1. Ioh. 3. 22.* By this we know that God heares our prayers, if we keepe his commandments. I adde further, that the man which hath before-time repented, must againe renew his repentance, if he desire that his prayers should be accepted. For the very particular sinnes of men, wheremto they fall after their repentance, doe hinder the course of their prayers, from hauing accesse vnto God, if they be not repented of. And for this cause, the worthy men of God the Prophets in the old Testament, doe vsually in the beginning of their prayers, stil humble themselves, and confesse their sinnes; as we may see in the example of *Daniel*, chap. 9. v. 5, 6, &c. and of *Ezra*, chap. 9. v. 6, &c.

Secondly, before a man make a prayer, he must first (if need require) be reconciled vnto his brother. If thou bring thy gift to the altar, and there remember that thy brother hath ought against thee, leaue there thine offering and goe thy way, first be reconciled to thy brother, and then come and offer thy gift, *Mat. 5. 23.* When ye shall stand and pray forgiue, if ye haue any thing against any man, &c. *Mark. 11. 25.*

Thirdly,

Thirdly, he that is to pray, must prepare himselfe in heart and minde, as one that is to speake familiarly with God.

In this preparation, foure things are required. First, the minde is to be emptied of all carnall and worldly thoughts. Secondly, there must be in the minde, a consideration of the things to be asked. Thirdly, a lifting vp of the heart vnto the Lord, *Psal. 25. 1.* Fourthly, the heart must be touched, with a reuerence of the maiestie of God, to whom we pray. *Ecc. 5. 1. Be not rash with thy mouth, nor let thy heart be hastie to utter a thing before God. For the neglect hereof, the Lord threatneth to bring a iudgement vpon the Israelites, Esay 29. 13. 14.*

Sect. 2.

The second sort of Conditions, are those that are required in praier, and they are in number eight. Conditions in prayer.

I. Every petition must proceede from a lively sense, and feeling of our owne wants, and of our spirituall pouertie. For without this, no praier can be earnest and hartie; and consequently become acceptable vnto God. For example, when we pray that Gods name may be hallowed, wee must in making that petition, haue in our hearts a sense of the corruption of our nature, whereby we are prone to dishonour the name of God.

II. Our prayer must proceede from an earnest desire of that grace which we want: and this desire is indeede prayer it selfe. *Moses* uttering neuer a word, but groining in the spirit vnto God, in the behalfe of the Israelites, is said, to cry vnto the Lord. *Exod. 14. 15.* *We know not* (saith Paul) *what to pray as wee ought, but the Spirit it selfe maketh request for vs with sighes that cannot be expressed, Rom. 8. 26.*

III. The petition must proceed from sauing and true iustifying faith. The reason is, because without that faith, it is impossible that either our persons, or our praiers, or any other action we doe, should please God, *Heb. 11. 6.*

IV. Every petition must be grounded vpon the word of God, and not framed according to the carnall conceit & fantasie of mans braine. *And this is the assurance that we haue in him, that if we aske anything ACCORDING TO HIS WILL, hee heareth vs, 1. Ioh. 5. 14.* Now we haue a double ground of our prayer,

prayer in Gods word; a commandment to make the prayer, either generall or particular; and a promise that our requests shall be granted.

Here we must remember two rules. First, Things to be asked are either spirituall, or temporall. Spirituall are such, as concerne God; whereof some are more necessarie to saluation, as remission of sinnes, faith, repentance, and such like: some are lesse necessarie, as hope, ioy in the feeling of Gods mercie in distresse, &c. Temporall things are such, as belong to this life, as meate, drinke, clothing, preferment, and such like.

Now touching things spirituall, that are more necessarie to saluation, we are to pray for them absolutely, without any exception or condition. But for things lesse necessary to saluation, and for temporall blessings, we must aske them at Gods hand with this condition; if it be his will and pleasure, and so farre forth, as he in his wisdom shall iudge to be most expedient for vs. Herein we must follow the example of Christ, who in his agonie prayed to his father to take that cuppe from him, yet with this condition, *Not my will, but thy will be done.* The reason is this: Looke how farre forth God commaunds vs to aske, and promiseth that we shall receiue, so farre forth are wee warranted to aske, and may hope to receiue. Now God commaunds vs to aske, and promiseth vs the first sort of spirituall things, freely and limply, without any condition or exception: But the other sort of spirituall things, that are lesse necessary, and temporall blessings, he promiseth vs with condition; and therefore in like sort ought we to aske them.

The second Rule is: We must not in our prayer, bind God to any circumstances of time, place, or measure of that grace, or benefit which we aske.

V. Our praier being thus framed (as hath beene said) are to be presented and offered to God alone, & to none but him. For first, none els can heare all men, in all places, at all times; and helpe all men, in all places and at all times, but onely hee. Againe, the spirit of God makes vs to pray, and in praier to call him *Abba*, father. Furthermore, all prayer must be grounded vpon the word; wherein we haue not the least warrant, either expressely set downe, or by consequent implied, to preferre our suites and requests to any of the creatures.

VI. Praier is to be presented to God, in the name, merit, and

and meditation of Christ alone. For we our selves are not worthy of any thing, but shame and confusion. Therefore we cannot pray in our owne names, but must pray onely in the name of Christ. Our prayers are our sacrifices, and Christ alone is that Altar, whereon we must offer them to God the father. For this Altar must sanctifie them, before they can be a sacrifice of a sweet smelling savour vnto God. Hence it is, that not onely our petitions, but all other things, as *Paul* wisheth, are to be done in the name of the Lord *Iesus*, Coloss. 3. 17. And Christ himselfe saith, *Whatsoever you aske the Father in my name, he will giue it you*, Ioh. 16. 23.

VII. There must be in prayer, Instantie & Perseuerance. The heart must be instant, not onely in the act of prayer; but afterwards till the thing asked, be granted. This Instantie, is commended vnto vs in the parable of the widdow, and the vnrigh-
 teous judge, Luk. 18. 1. Hereunto the Prophet exhorteth, when he saith, —*keepe not silence, and giue the Lord no rest*, &c. Esa. 62. 7. And S. *Paul* in like manner wisheth the Romanes, to strue with him by prayers to God for him, Rom. 15. 30.

VIII. Euery true prayer, must haue in it some thanksgi-
 uing vnto God for his benefits. *In all things let your requests be shewed vnto God in prayer and supplication*, with giuing of thanks, Phil. 4. 6. Christ himselfe, gaue direction touching this, in that forme of prayer which he taught his Disciples; *For thine is the kingdome power and glorie.*

Secl. 3.

The third sort of conditions, are those which are required after prayer; and they are specially two.

The first is, a particular faith, whereby he that praieth, must be assured that his particular request shall be granted. Mark. 11. 24. *Whatsoever ye desire when ye pray, BELIEVE that ye shall haue it, and it shall be done vnto you.* And that he may haue this particular faith, he must first haue that whence it ariseth, namely, true iustifying faith, standing in a perswasion of his reconciliation with God.

The second is, that a man must doe and practice that, which he praies for; and hee is not onely to pray for blessings, but

also

Conditions
after prayers

also to vse all the lawfull meanes he can, whereby the blessings he asketh may be obtained. For example: As thou praest for the pardon of thy sinnes, so thou must leaue thy sinnes, and vse all good meanes, whereby the same may be mortified and crucified. And the like is to be done in all other things, which we aske of God.

Thus we haue the first Question of conscience resolued touching Prayer, that then the prayer is acceptable to God, when he that prayeth obserueth as much as in him lyeth, all these conditions before, in, and after prayer.

II. Question.

Of Imprecations.

Whether may a man lawfully make Imprecations, that is to say, pray against his enemies? and how farre forth is it lawfull?

Secl. I.

For answer to this, we must marke and obserue sundrie distinctions, and differences.

First, we must distinguish betweene the *cause*, and the *person* that defends and maintaines the cause. The euill cause which an euill man defendeth, is to be condemned of vs; and we may alwaies, and that lawfully, pray against it; but we may not in like sort, condemne and pray against his person.

Secondly, we must distinguish of the persons of our enemies. Some be priuate enemies, some publike. Priuate, I call those, which be enemies of some particular men, & are against them in regard of this or that cause or matter, and yet are not enemies of God, or of his truth. Publike are those, which are not onely our enemies, but the enemies of God, of his kingdom, of his truth, and religion. Now we may not pray against priuate enemies: we may (as before) pray against their euill cause, but not against their persons: Matth. 5. 44. *Blesse them that curse you, do good to them that hate you, and pray for them which*

but

hate you and persecute you. And we are commanded to love our enemies, as ourselves.

Againe, publike enemies of God and his truth, are also of two sorts, either Curable or Incurable. Curable are such, as offend of ignorance, or some other humane frailtie, so as there is some hope of their conuersion, and repentance. Wee must not pray against the persons of these, but onely against their dealings and badde causes, and pray for their persons, and for their conuersion. Thus Christ praied for those that crucified him: *Father, forgive them:* and *Stephen, Act. 7* for them that stoned him. Vncurable, are those that sinne obstinately, and of malice, so as there is no hope of their amendment and conuersion.

And further, for the better answering of this Question, we must marke another distinction. There are two sorts of men, that are to make prayer vnto God. Some that haue extraordinarie gifts, as the Prophets and Apostles. Now he that is an extraordinary man, hath and must haue these two gifts, mainly, first, a spirit of Discerning, to discern and iudge whether the person against whom he praies, bee incurable or no: and secondly a pure Zeale of Gods honour and glorie. The extraordinary man, that is qualified with these two gifts, may pray not onely against the cause of him, that is an enemy to God, but against his person. Thus *David* did, especially in the 109. Psal. which Psalme is full of terrible curses, against his particular enemies, and typically, against *Indas*. For he had the spirit of discerning, by which he knew that they were incurable enemies, and a pure zeale of the glorie of God, which made him breake out into such imprecations. So *Paul* praies, *Gal. 5. 12.* that they might be cut off which troubled the Church, *Eccl. 2. Tim. 4. 14.* he praies directly against the person of *Alexander* the coppersmith, that had done him much wrong, *The Lord reward him according to his works.* Which must not seeme strange: for *Paul* had in that imprecation, the Spirit of prophecy, and consequently both the spirit of discerning, and of pure zeale: and therefore he might pray against him as he did.

But for Ordinarie men, such as haue nothing but ordinarie gifts, and want the spirit of discerning, and haue also a zeale mingled with choler, stomacke anger, and hatred, they may vse no extraordinarie prayer against the person of any man.

man. Altho that they may do, is to pray, that God would restrain their malice, hinder their badde practises, and turne them to his glorie, and the good of his Church. Therefore *Act. 4. 29.* when there had bene a Councell holden at Ierusalem, against the Apostles *Peter*, and *Iohn*, in the first beginning of the great persecution of Christians, in the primitive Church, it is said, that they departed from the assemblie, and prayed together with the rest of the Church, in this manner; *And now, O Lord, behold their threatnings, &c.* Wherein they prayed not against the Councell, nor against the men that sate in counsell, but against their proceedings, courses, deuises, & threatnings. And their practice, may be a patterne for ordinarie men to follow. In *Luk. 9. 54.* the Disciples asking our Sauour Christ, whether they should call for fire from heauen, to destroy his enemies, he sharply reproboueth them, for their intemperate heate against the Samaritans, and tells them, that they had not that extraordinary Spirit, to effect such a thing, because they were but ordinarie men. Ordinarie men therefore may not pray against the persons of Gods enemies. The Pope at this day is a professed enemy to Christ, and his Gospel, yet no man may pray against the person of the Pope, but onely against his state, kingdome, and regiment, which is Antichristian; whereby he sets himselfe against God, and his kingdome.

Sect. 2.

Vpon the answer to this question, there followeth an other. Sundrie Psalmes of *David* are Psalmes of Imprecation, wherein *David* curseth his enemies fearefully, especially in the 109. Psalm; now all these psalmes were penned for our vse: It may therefore be demaunded, how we may vse these, and such like, when we read or sing them?

Ans. I. We must not vse them as *David* did, namely, as prayers against the persons of our enemies, but onely as prophecies against the enemies of God, wherem the punishment of incurable men, that were enemies to God and his truth, is fore-told. For we haue not, as *David* had, an extraordinary spirit, or a pure zeale: therefore we cannot pray as he did.

Ans. II. I answer, whereas these Imprecations were directed against particular enemies, we may vse them in some sort as prayers

prayers, but how? as generall prayers against all the incurable enemies of God, not against any particulars among the Jewes, Turkes, or Papists. And therefore as we may vse these Imprecations as prayers, so we must vse them without any particular application, to the persons of any particular men.

III. Question.

What be the particular Circumstances of Prayer? Of the Circumstances of Prayer.

Ans. They are chiefly foure. I. The voice, or speech. II. The gesture. III. The place where. IV. The time when.

Sect. 1.

Concerning the Voice, this Question may be mooued, Of the Voice
Whether a Voice or words, are to be vsed in prayer, or not in prayer.

Ans. Praier is either Publicke, or Priuate. In publike prayer, a forme of words must alwaies be vsed, in a knowne, plaine, and distinct voice. The reasons are these: First, the Minister is the mouth of the whole Congregation in prayer, as he is the mouth of God to the people in preaching. Now as the Minister is their mouth to God in prayer, so the people must giue their assent, and approbation to his prayer, by the word, *Amen*. But there can be no professed and publike assent, without a voice. Secondly, God is the Creator, not onely of the soule of man, but also of his bodie; & we bleise God, not onely with the heart, but also with the tongue: therefore the whole man must pray in publicke. Iam. 5. 9.

Now in priuate prayer, made in priuate and secret places, by priuate persons, the Voice is profitable, but not simply necessarie. It is profitable, because it stirreth vp the affections of the heart, it serueth also to keepe the wandring minde in compasse, to expresse the affection, and to procure attention of the heart to the prayer. Yet it is not simply necessarie. For a man is not bound in conscience, to vse a forme of words, in all his prayers. *Moses* prayed, he spake neuer a word, and yet it was a prayer: for the Lord saies vnto him, *Exod. 12. 15. Why criest thou?*

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 thou? Anna praying in the Temple, her lippes did mooue onely,
 her voice was not heard, and yet shee is said to pray, 1. Sam. 1. 13.
 Againe, the Spirit is said to pray in the Elect, with groanes that
 cannot be vttered, and yet the Holy Ghost giues them the name
 of prayers, Ro. 8. Paul bidde vs pray continually, which is not
 to be vnderstood of a continuall vse of a forme of words, but
 of the groanes and sighes of the heart, which may be made at
 all times.

Out of this Question ariseth another.

Whether it be lawfull, when we pray, to read a set forme of
 prayer? for some thinke that to doe so, is a sinne.

Ans. It is no sinne; but a man may lawfully, and with good
 conscience doe it.

Reasons. First, the Psalmes of David were deliuered to the
 Church, to be vsed and read in a set forme of words, and yet
 the most of them are praiers. Secondly, to conceiue a forme
 of praier, requires gifts of memorie, knowledge, vtterance, and
 the gifts of grace. Now euery child & seruant of God, though
 he haue an honest heart, yet hath he nor all these gifts: and
 therefore in the want of them, may lawfully vse a set forme of
 prayer; as a man that hath a weake backe, or a lame legge, may
 leane vpon a crutch.

It is alleadged, that set formes of prayer, doe limit and bind
 the Holy Ghost.

Ans. If we had a perfect measure of grace, it were somewhat,
 but the graces of God are weake and smal in vs. This is no bin-
 ding of the Holy Ghost, but a helping of the spirit, which is
 weake in vs, by a crutch to leane vpon: therefore a man may
 with good conscience, vpon defect of memorie and vtterance,
 &c. vse a set forme of prayer.

Sect. 2.

Of Gesture
 in praier.

The second Circumstance, is the Gesture. Concerning
 which it is demanded, what kind of gesture is to be vsed in prai-
 er? whether kneeling, standing, sitting, or the holding vp the
 hands, or head to heauen, or bowing the bodie to the earth?

Ans. God in his word hath not prescribed any particular
 gesture of the body: and therefore our consciences are not
 bound to any in particular. Besides that, Religion stands not

pro-

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properly in bodily actions, and gestures. Yet touching gesture, the word of God giues certaine generall rules to be obserued in praier, both publicke and priuate.

In Publicke praier, these rules of Gesture are prescribed. First, when publicke praier is made in the congregation, our gesture must alwaies be comely, modest, & decent. Secondly, all gesture vsed publickely, must serue to expresse, as much as may be, the inward humilitie of the heart without hypocrisie. Now these kinds are manifold. Some concerne the whole body, as the bowing thereof, the casting of it downe vpon the ground; some againe concerne the parts of the body, as lifting vp of the head, the eies, the hands, bowing the knees, &c. Touching these, the scripture hath not bound vs to any particulars; but in them all, we must haue regard, that they serue alway to expresse the humility of our hearts before God. Thus haue the Holy men of God behaued themselues; yea the Holy Angels standing before the Arke, doe couer their faces, in token of reuerence of the maiesty of God, *Ezay. 6. 2.* Thirdly, we must in publicke praier, content our selues to follow the laudable fashion, and custome of that particular Church, where we are. For, to decline from customes of particular Churches, in such cases, often causeth schisme and dissensions.

In priuate praier, done in priuate and secret places, there is more liberty. For in it we may vse any gesture, so it be comely, and decent, and serue to expresse the inward humility of our hearts. An auncient writer is of opinion, that it is an vnreuerent, and vnlawfull thing, to pray sitting. But both the learned before, in, and after his time, haue iudged his opinion superstitious; specially considering that Religion stands not in the outward gesture of the body, and it skills not much what that is, so the inward humilitie of a sincere heart be expressed thereby.

Sect. 3.

The third Circumstance, is the place. Where Question is made, In what place we must pray? *Ans.* In regard of conscience, holinesse, and religion, all places are equall, and alike in the New Testament, since the comming of Christ. The house or the field, is holy as the Church: And if we pray in either of
The Place of Prayer.

them, our prayer is as acceptable to God, as that which is made in the Church. For now the daies are come, that were foretold by the Prophet, wherein a cleane offering should be offered to God in euery place. *Mal. 1. 11.* which *Paul* expounds, *1. Tim. 2. 8.* of pure and holy praier, offered to God in euery place. To this purpose, Christ said to the woman of Samaria, *Ioh. 4. 25.* that the time should come, when they should not worship in Ierusalem, or in Samaria; but the true worshippers of God, should worship him in spirit and in truth, where soeuer it be.

Yet neuerthelesse, for order, decency, and quietnesse sake, publicke prayer must be made in publicke places; as Churches, and Chappels, appointed for that vse. And priuate praier, in priuate houses and clozets, *Math. 6. 5.*

Now the opinion of the Papist is otherwise: For he thinks that in the new Testament, hallowed Churches are more holy then other places are, or can be; and doe make the praiers offered to God in them, more acceptable to him then in any other; and hereupon they teach, that private men must pray in Churches, and priuate prayers must be made in Churches, if they will haue them heard. For prooffe hereof, they alleadge the practise of some particular persons in the Scriptures. Of *Anna*, who prayed priuately in the temple, *Luk. 2. 37.* Of *Dauid*, who in his exile, desired greatly to haue recourse vnto the temple. And of *Daniell*, who is said to looke out at the window, toward the temple, and pray. *Dan. 6. 10.*

Ans. These places are abused by the Popish Church. For there is great difference betweene the temple at Ierusalem in the old Testament, and our Churches in the new. That was built by particular commandement from God: so were not our Churches. That was a type of the very body, & manhood of Christ, *Heb. 9. 11.* And of his mysticall bodie, *Col. 2. 7.* Again, the Arke in the temple was a pledge, and signification of the couenant, a signe of Gods presence, a pledge of his mercie, and that by his owne appointment: for it was his will there to answer his people: but the like cannot be shewed of our Churches or Chappels.

1. Sam. 7.

It will be said, that the Sacrament is a signe of Gods presence, for in it God is present after a sort. *Ans.* It is true Christ is present in the Sacrament, but when? not alwaies, but, then onely when the Sacrament is administred. And the Administration

stration being once ended, Christ is no more present in the elements of bread & wine. And in the very act of celebration, he is not carnally but spiritually present.

Sect. 4.

The fourth Circumstance, is the Time.

Quest. What are the times, in which men are to make prayers vnto God? The time of prayer.

For answer to this question, it is first to be considered, that there is a twofold manner of praying, and consequently two kinds of prayer. The first, is the secret and sudden lifting vp of the heart to God, vpon the present occasion. The second, is set or sollemne prayer. The first sort of praier, haue of auncient time beene called *Eiaculations*, or the darts of the heart. And the time of this kind of prayer, is not determined, but is and may be vsed at any time, without exception. This point I make plaine by these reasons.

The first, is the commandement of God, *1. Thess. 5. 17. Pray without ceasing, Eph. 6. 18. Pray alwaies, with all manner of prayer and supplication in the Spirit, and watch thereunto with all perseverance — for all Saints.* In both these places, by prayer and supplications, *Paul* vnderstandeth the sudden lifting vp of the heart vnto God.

Secondly, whatsoeuer we speake, thinke, or doe, we must doe all to the glorie of God. Now God is glorified, when we doe in all things, from our hearts acknowledge his power, wisdom, iustice, mercie, providence, and goodnesse. And these we doe acknowledge, when we daily and howerly lift vp our hearts to him, in petition, for some blessings, and in thanksgiuing for his mercies.

Thirdly, we are subiect to innumerable infirmities, frailties, and wants, so as we cannot of our selues, so much as thinke one good thought; therefore we are euery day and hower, to lift vp our hearts to God, partly in prayer, partly in giuing of thanks, that he would make a daily supplie by his grace.

Fourthly, *Satan* seekes by all meanes to ouerthrow our soules continually; and in that regard it behooueth vs alwaies and vpon euery occasion, to lift vp our hearts to God, for his mercifull protection.

Fifthly, the gift of faith must grow and increase in vs day by day. And the meanes whereby it groweth and thrieth in vs, are the exereises of faith, not seldome and rare, but daily and continually vfed. Now of all the exercises of faith, none is more excellent, then Invocation and Thanksgiuing.

The Second kind of prajer, is set and solemne; when a man sets himselfe apart, to pray vnto God vsually and feruently: or, when men come reuerently and solemnely together into the congregation, to call vpon the name of the Lord. The word of God appoints no set time for this kind, but leaues it to the libertie, wisdom, and discretion of men. And the ground of this Libertie is this; There is now no difference betweene time and time, in regard of Conscience, for performing the worship of God, and the duties of religion (the Sabbath onely excepted) but the principall and onely difference, is in regard of outward order and conueniencie; whereby one time may be thought fitter then an other, and that must be discerned by the wisdom of men. In the New testament, the distinction of daies, and houres, is taken away. *Paul* was afraid of the Galatians, because they made difference of daies, times, moneths, and yeares, in respect of holinesse and religion, *Gal. 4.*

By this doctrine, we may see what to iudge of the Romane religion, touching set times of prayer. They prescribe certaine houres, which they tearme *Canonicall*; and they distinguish them in this manner. The first, they call the *Matutine*, before the sunne rising. The second, the *Prime*, from the first houre of the day, to the third. The third from thence to the sixth hower. The fourth from the sixth, to the ninth. The fift from the ninth to the twelfth, which they cal the *Noone*. The sixt is in the euening about the Sunne-setting. The seauenth and last, is after the Sunne-setting, which they call the *Completorie*. Now in these seauen prescribed howers, by the doctrine deliuered, I note three notable abuses.

First, in that the Popish Church binds men in Conscience to obserue them, vpon paine of mortall sinne: whereas in regard of Conscience, there is no difference of times. Secondly, they bind the Masse-priest, the Deacon, Subdeacon, and the Beneficed man onely, to *Canonicall* houres: whereas those houres differ not from others in regard of performance of Gods worship, neither are these men more bound to pray in them.

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them then others. Thirdly, that a man may say and read his
Canonicall houres this day for the morrow, and in the mor-
ning or after dinner for the whole day; wherein we may see
their grosse superstition.

IV. Question touching prayer, is,

*How their mindes are to be pacified,
which are troubled by sundry accidents,
that fall out in their praiers.*

These Accidents are principally three.

First, when they should pray, they cannot frame or conceiue
a forme of praier, as other men doe.

For remoouing of which trouble, let them remember this
one thing. That the, vnfeigned desire of the touched heart, is a
praier in acceptance before God; though knowledge, memo-
rie, and vtterance, to frame and conceiue a forme of prayer in
words, be wanting. Psal. 10. 17. *God heares the desire of the poore,*
that is, of humbled persons, and them which are in distresse.
Psal. 145. 19, *God will fulfill the desire of them that feare him: he al-*
so will heare their cry and will saue them. Rom. 8. 26. *We know not*
how to pray as we ought, but the Spirit of God, that is, the spirit of
adoption, maketh requests for vs by groanes and sighes, which cannot
be vttered. Where we may obserue, that the prayer of the Ho-
ly Ghost, which must needs be an excellent prayer, is made
by groanes which cannot be vttered in words.

The second Accident is, that they find themselves full of
heauinesse and deadnesse of spirit, and their minds full of by-
thoughts, and wandring imaginations.

This trouble may be remooued vpon this ground; that the
defects of our prayer shall neuer condemne vs, if we be hearti-
ly displeased with ourselues for the same; and by prayer and o-
ther good meanes, doe struggle and strue against them, Rom.
8. 1. *There is no condemnation to them that be in Christ.* In which
place it is not said, *They do nothing worthy of cōdemnation,* but thus,
There is no condemnation to them being in Christ, though they de-
serue it neuer so much.

The third accident is, that though they pray, they receiue

not the fruit of their praier. For the remouall of this distresse, we may consider these foure things.

I. The man that is thus troubled, is to examine himselfe; whether he hath made his praier to God aright or no? For if he pray amisse, he may pray long, and neuer be heard. Our Sauiour would not grant the request of the sonnes of *Zebedens*, because they asked they knew not what, *Math. 20. 22. Iam. 4. 3. Ye aske and receiue not, because ye aske amisse*, that ye might consume it on your lusts. *Paul* prayed three times, and had therepuls; because he asked things inconuenient for him to receiue: therefore answer was made, *My grace is sufficient for thee*, *2. Cor. 12.* The man therefore that would make a prayer aright, must haue respect both to the matter and forme thereof, as also to the disposition of his owne heart. If he faile in any of these, then God will not heare; or if he doth, he heares in iustice.

II. Though men make lawfull praier vnto God, and aske things that are to be asked, and which God wil grant, yet God will sometime deferre the accomplishment of their praier, and not giue eare vnto them at the first. *Dauid* prayed night and day, and yet was not heard, *Psal. 22. 2.* Againe, *his eies failed, his throat was drie, while he waited for his God by prayer, Psal. 69. 3.* The Angel *Gabriell* said to *Zacharie*, *Luk. 1. 13. Thy prayer is heard.* Now in all likelihood, that prayer of *Zacharie* was made long before, euen in his youth, yet it was not granted him till he was old.

The Lord deferres the graunt of our requests vpon good reason. For hereby he stirreth vp the dulnesse of our hearts and quickeneth our faith and hope. Againe, he makes vs when we enioy the blessings desired, to haue them in higher estimation, and to be more thankfull vnto him; yea in the want thereof, to striue the more earnestly with him by praier for them. The woman of Canaan, was repulsed and called a dogge, by our Sauiour Christ; not for that he intended to reiect her prayer: but to stirre vp her faith, to make her more earnest in asking; as also more thankfull for the benefit, when shee had receiued it.

III. The Lord vseth to graunt our petitions, two manner of waies. First, by giuing the very thing we aske; Secondly, by giuing something answerable thereto, when he granteth not the thing.

thing it selfe. Thus *Christ was heard in that which he feared*, Heb. 5. 7. He praied to be deliuered from that cup, which notwithstanding he dranke of: How then was he heard? Though hee had not that which he asked, yet God granted him the thing which was proportionable to his request; namely, strength and power, whereby he was inabled to overcome the woefull pangs of that death.

IV. We must thinke this sufficient, that we can, & do pray vnto God, though we neuer haue any request in this world graunted. For by whose grace haue we alwaies continued in prayer, but by the gift and grace of God? *Paul*, in the like case, was answered by God, *My grace is sufficient for thee*: that is, thine infirmitie shall not be remooued; content thy selfe in this, that thou art in my fauor, & hast receiued my grace, by which thou dost withstand this Temptation. To this purpose *S. Iohn* saith, *If we know that he heareth vs, whatsoeuer wee aske, we know that wee haue the petitions granted which we desired of him*, 1. Ioh. 5. 15. His meaning is, if we can perceiue, & discern that God listneth to our praiers; hereby we may assure our selues that he graunts our requests. Now by this we may perceiue that he doth listen, and giue eare to vs, because the grace whereby we pray, is from him alone.

CHAP. VII.

Of the second head of Gods worship, the hearing of the word preached.



Hus much touching the first head of Outward worship, namely, Prayer. Now followes the next; which is the *Hearing of the Word preached*.

The Questions concerning this point, are of two sorts. Some concerne the Preachers of the word, and some the Hearers. The first sort I omit, and referre them, to a more proper place.

For the second sort, concerning Hearers, one Question may be mooued;

How

How any man may profitably to his owne comfort and saluation, heare the word of God?

The necessitie of this Question appeares, by that speciall Caueat, giuen by our Sauour Christ, Luk. 8. 18. *Take heede how ye heare.*

Ans. To the profitable hearing of Gods word, three things are required; Preparation before we heare, a Right disposition in hearing, and Duties to be practiced afterward.

I. In Preparation, sundrie Rules of direction are to be obserued.

First Rule. *We must be swift to heare.* Iam. 1. 19. And this we shall doe, by disburdening our selues of all impediments, which may hinder the effectuall hearing of the word. These impediments are especially three; all which are named by the Apostle *Iames*, together with their seuerall remedies.

The first, is Presumption; when the hearer presumes of his wisdom, knowledge, and abilitie to teach (if neede were) his teachers. The remedie hereof is, *to be slowe to speake* that is, not to presume of our owne gifts, thinking our selues better able to teach others, then to be taught by them. For so the Apostle afterwards expounds himselfe, when he saith, *My brethren be not many masters*, Iam. 3. 1. let not priuate persons take vpon them to become instructors of other men; but as *Paul* saith, 1. Cor. 3. 18. *If any man among you seeme to be wise, let him be a foole, that he may be wise*: that is, let him be willing to learne, euen of his inferiours. And in this regard, let him follow the practice of *Naaman*, who submitted himselfe to the aduise and counsell of his maide.

The second Impediment, is *troubled affections*, specially rath anger, either against the Teacher, or others. The remedie of this also is laid downe, in the place before alleadged, *Be slowe to wrath*, v. 19. The third is, superfluitie of malitiousnes, that is, the abundance of euill corruptions and finnes, which hearers shall by experience finde in their owne hearts and liues. This

impe-

Impediment hath many branches, principally three. 1. Hardnes of heart, noted by the stonie ground, in the parable of the sower, *Matth. 13. 20.* 2. The Cares of the world, signified by the thornie ground, *v. 22.* 3. The itching eare, *2 Tim. 4. 3.* when a man will heare no other doctrine, but that which is sutable to his corrupt nature; not beeing willing to frame his hart to the word, but to haue the word framed to his wicked heart.

The remedies of this Impediment, are these: First, every hearer of the word, must *lay apart all superfluous of malitiousnes*, that is, cut off, as much as in him lieth, all corruptions both of heart and life. Hence it is, that God speaketh thus to the wicked man, *Psal. 50. 16. What hast thou to doe, to take my word in thy mouth, seeing thou hatest to be reformed, and hast cast my words behinde thee?* To this purpose, the Prophet *Jeremie* exhorteth the *Iowes*, to be circumcised to the Lord, and to take away the fore-skins of their hearts, &c. *Ier. 4. 4.* And *Moses* by Gods commaundement, was to sanctifie the people three daies before they came to heare the Law deliuered by himselfe in Mount Sinai, *Exod. 19. 11.* Againe, every man will and ought to haue a care, to prepare himself more or lesse, to the receiuing of the Lords Supper: which dutie is as well to be performed, before the hearing of the word; considering that in substance it differeth not from the Sacraments, they being the visible, and preaching the audible voice of God. Secondly, every hearer must receive the word with meekenes, that is, with quietnes subiect himselfe to the word of God, in all things. *Esa. 57. 15. I dwell with him that is of an humble spirit, to reuine the spirit of the humble, &c.*

The second Rule of Preparation. We must liue up our harts in praier to God, that he would giue vs the Hearing eare. This hearing eare, is a gift of God, inabling the hart, when it heareth, to con ceiue and vnderstand the doctrine taught, and to yeeld obedience thereunto.

The third Rule. The hearer must in hearing, set himselfe in the presence of God. *Now therefore* (saith *Cornelius* to *Peter*, *Act. 10. 33.*) *are we all here present before God, to heare all things commaunded thee of God.* The reason is, because God is alwaies in the congregation where the word is preached.

II. The second thing required to profitable hearing, is a right disposition. Wherein two rules are to be obserued.

First, when the word of God is in deliuering, every hearer must

must heare with iudgement. But some will say, many preachers bewray faults and infirmities in their preaching. To this *Paul* answereth notwithstanding, *Despise not prophesie*, 1. Thell. 5. 20. Yea but what if they deliuer vntruthes? *Paul* answers againe, in the next verse, *Trie all things, and keepe that which is good*: and *S. Iohn* to the like purpose, 1. Ioh. 4. 1. *Beleeue not euery spirit, but trie the spirits whether they be of God*.

Here by the way, we must remember one caueat. There be three kinds of iudgement. The one is a priuate, whereby euery priuate person may iudge of the doctrine which is taught: For he must not heare, hand ouer head, but iudge of that which he heareth. Of this *S. Paul* speakes to the Corinthians, *Iudge ye what I say*, 1. Cor. 10. 5. The second is, the iudgement of the Prophet or minister: And this is a surer kinde of iudgement then the former, proceeding from a greater measure of Gods grace. The third is the iudgement of the Holy Ghost in Scripture; and this is soueraigne and absolute. For the Holy Ghost iudgeth all, and is iudged of none. These three kinds of iudgement are set in this order. The first depends vpon the second, the second vpon the third, and the third is absolute and iudged of none.

Vpon this caueat, two things doe follow; First, that a priuate hearer, though he may iudge of doctrine delivered, yet he may not censure the Teacher, or his ministrie. Ministers are to bee iudged; but their spirit is not subiect to euery priuate man; but to the Prophets. For the Spirit of the Prophet, that is, the doctrine which the Prophets bring, being inspired by the Holy Ghost, is subiect to the Prophets, 1. Cor. 14. 32. Secondly, a priuate man, is not to publish or broach any point of doctrine, but that which is plainly propounded in the word, and taught by the ministers thereof. This is a necessary rule; and the want of obseruation thereof, is the cause of many schismes and heresies in the Church. The Lord commaunds the people, Mal. 2. 7. *to require the law at the mouth of the priest*, in all maine points of faith and manners.

The second Rule to be obserued in hearing. Euery hearer must haue care that the word of God be rooted, and grounded in his heart, like good seede, in good ground: which *S. Iames* expresseth, Iam. 1. 21. *Receive with meekenes the ingrafted word*. Here generally it is to be remembered, that not only ignorant people,

people, but euen the most learned, ought to be hearers of the word preached. For the preaching thereof serues not only for the increasing of knowledge, but also for the reformation of the affection, which may be inordinate, where knowledge doth abound.

Now for the rooting of the word of God in our hearts, sundry things are required.

First, a true and right vnderstanding thereof.

Secondly, it must be mingled with faith, *Heb. 4. 1.* For the word is as wine, or water of life: our faith is the sugar that sweeteneth it, and giues it a pleasant relish. The word therefore must be tempered, and mixed with our faith, that it may become profitable vnto vs. Now in this mixture, there is required a double faith; the first generall, whereby we belecue the doctrine deliuered to be true, so as wee neuer call the same into question; *Our Gospel to you* (saith Paul) *was in much assurance, 1. Thess. 1. 5.* The second speciall, whereby we apply the word preached vnto our selues, for the humbling and comforting of our hearts.

Thirdly, we must labour to be affected with the word. Thus *Iosiah* his heart is said to melt at the reading of the law, *2. Chro. 34. 27.* And the people reioyced greatly, because they vnderstood the word which the *Leuites* had taught them, *Neh. 8. 12.* The hearts of the two disciples that went to *Emmaus*, burned within them when *Christ* opened vnto them the Scriptures, *Luk. 24. 32.* And the *Iewes* at *Peters* sermon, were pricked in their hearts, and said, *Men and brethren, what shall we doe?* *Act. 2. 37.*

Fourthly, the word of God must dwell plentifully in vs, *Coll. 3. 16.* This it doth, when it rules, and beares the greatest sway in the heart, & is not ouerruled by any corrupt affection.

III. The duties to be performed after hearing, are these:

First, the doctrine deliuered, must be treasured vp in the heart, and practised in life. *Psal. 119. 11. I haue hid thy word in my heart, that I might not sinne against thee.*

Secondly, a man must meditate on the word which he hath heard, with lifting vp of his heart vnto God. The beasts that were clouen footed, and chewed the cudde, were fittest both for meate vnto man, and for sacrifice to God, *Leuit. 11.* It was the olde and auncient opinion of the Church, that this chewing

chewing the cudde; signified holy meditations. And hee that heares the word, must doe as the beast doth, fetch vp the meat out of his bellie againe, and chew it ouer anew. The man that doth so, is the fittest for the Lords vse.

Thirdly, he must haue experience of the word of God in himselfe. Psal. 34. 8. *Tast and see how gracious the Lord is.*

Fourthly, he is to examine himselfe after he hath heard the word. Thus David saith of himselfe, Psal. 119. 59. *I haue considered my ways, and turned my feet vnto thy testimonies.*

Fifthly, hee must bee obedient vnto it, and testifie his obedience, though not at all times, yet whensoever occasion is offered. Iam. 1. 22. *Be ye doers of the word, and not hearers onely, deceiuing your owne selues.*

II. Question touching hearers is :

How are they to be comforted, who after long hearing of the word, either profit very little, or not at all?

For resolution of this Question, the Causes of not profiting, are distinctly to be considered. And they are of two sorts.

The first sort of Causes are the finnes of the hearers. And that finnes are the causes of not profiting, it will appeare by this signe; if the memorie, vnderstanding, and other parts of the minde, in common matters bee strong and pregnant, but dull and weake in apprehending, and retaining the doctrine taught. Now these finnes are principally two.

First, *Hardnes of heart*, when a man is not inwardly mooued and affected with the word preached, but remains in the same state he was before. This is set forth by the hard ground, that is, by the high way side, and by the stonie ground, *Matth. 13. 4, 5.* And such is the heart that is not mooued nor affected either with ioy, sorrow, feare, or consolation. The hardnesse of heart ariseth from a custome in sinning, and from the deceitfulnesse of sinne, *Heb. 3. 13.*

Secondly, *worldly Cares*, that is, a heart possessed with desire of profits, pleasures, honours, preferments, & such like; which be as thornes that choake the seede of the word, and suffer it not

not to grow and fructifie: yea, that fill the heart full of wandering imaginations, which steale away the mind from attending to the word preached. Those that are thus hindred from profiting, are rather to be reprovued, then comforted: for that the cause of their *non-proficiencie*, is in, and from themselves. They are therefore to vse all good meanes for their remoouall of their sinnes, that of hard hearted and carnall, they may become good and profitable hearers of the word. The meanes are these.

First, they must labour to be touched in heart, with sense & feeling of their spirituall pouertie, and want of Gods fauour and mercie in the pardon of their sinnes. The reason is giuen of *Dauid*, *Psal. 25. 9. The Lord teacheth the humble his waies.* And by *Marie*, in her song, *Luk. 1. 35. He hath filled the hungrie with good things, and the rich he hath sent emptie away.* The second meanes is, to heare the word of God with an honest heart, ioyned with a constant purpose of not sinning. The third, to be as careful to bring good affections, as a good wnderstanding. For affections are the feete that carrie the heart, and *Salomon* bids vs to take heed to our feete, when we enter into the house of God, *Eccl. 4. 17.* They are the very key of knowledge and memory; and therefore *Dauid* saies, *The secret of the Lord is reuealed to those that feare him, and his covenant is to giue them vnderstanding: Psal. 25. 14.* And that which he saith of Feare, may be said also of other good affections.

The second sort of Causes, are ordinary and vsuall defects of naturall gifts; as of capacity, or concept, of memory, & vnderstanding. For all men haue not the like gifts of nature, and therefore all men cannot reape benefit by the word preached. These wants may be discerned thus; If the minde and memorie be weake or wanting, as well in common worldly matters, as in diuine things that belong to Gods kingdome. And to this kinde of men which are thus troubled for not profiting, there belongeth comfort; Yet not simply, but vpon these conditions. First, if they know the principall grounds of religion. Secondly, if they haue care to profit & increase in knowledge. Thirdly, if they liue according to the measure of their knowledge, in obedience to Gods will. These being obserued, such parties are to comfort themselves in this, that God in mercie will accept of their indeauour, forgive their ignorance, and
beare

beare with their infirmities. This is to be seene in the example of *Peter*, whose faith was highly commended by Christ, when he said, *the gates of hell should not preuaile against it*, *Matth. 16. 16.* And yet at that very time, *Peter* was ignorant of many maine points of Religion, as of the death, resurrection, and ascension of Christ. And in his person, the other disciples are commended also for their faith, because they held Christ to bee the *Messias* and Sauour of the world, though they were ignorant of the manner of his redemption, thinking he should haue bin an earthly king, *Act. 1.* Againe, the want of knowledge in such as haue naturall defects, may be supplied by good affection, if they be not wanting in an honest heart, and carefull in deauour of godly life. Thus the Church of the Iewes in the old Testament, did farre exceede the Church of the new, in good affection, though it came farre short of it in knowledge and apprehension.

CHAP. VIII.

Of the Sacraments in generall, the receiuing, and use of them.



IN the next place, follow the Questions of conscience touching the third part of gods Outward worship, namely, the *Sacraments*; and these concerne either the administration, or the receiuing of them. The Administration I will here let passe, and handle those Questions onely, that concerne the receiuing and use thereof, both in generall and in particular.

Touching the receiuing of the Sacraments in generall, there is one onely Question,

Whether the Sacraments ministred by Heretickes, Idolatours and vsufficient ministers, be Sacraments or no?

For answer hereunto, we are to know there be three sorts of men that may administer the Sacraments. Some are true and lawfull

lawfull ministers, lawfully called by God and men to that function, keeping the right forme of the Sacrament according to the institution. Some againe, are more priuate persons, that haue no authoritie at all to administer, whome we may oppose to the former sort, as contrarie to them in this action. Againe, there be others admitted to stand in the roome of lawfull ministers by the acceptation and consent of men, or by custome, though corrupt: and these are in a meane between the two former sorts. Of the first there is no question. But the Sacrament administred by the second sort is a meere nullitie; because they haue no calling thereto, neither can they do it of faith: forasmuch as they haue neither precept nor example out of the word of God. Now for the third sort, though they be not indeede lawfull pastors; yet beeing in the place of such, by the consent, allowāce, & custome of men, though corrupt; their action is of force, and the Sacrament which is administred by them, is indeed a true Sacramēt; which I proue by these reasons:

First, the preaching of the word, and administration of the Sacraments are all one in substance. For in the one the will of God is seene, in the other heard. Now the word preached by Heretikes, is the true word of God, and may haue his effect. The Scribes and Pharises, great Doctors of the Jewes, were not al of the Tribe of Levi, but descended from other Tribes. Againe, even the principall of them liued by extortion & bribery, and were wicked men, yea Heretikes and Apostataes, deposed and excommunicated persons. And yet because they occupied the places of good teachers, and sate in the chaire of *Moses*, that is, read the doctrine of *Moses* Law, Christ bids his disciples to heare them, Math. 23. 3. Prouided only that they tooke heede of the leauen of their false doctrine, and wicked life. Now if the word taught by their ministry was powerfull, why may not the Sacraments ministred by the Heretikes standing in the roome of true ministers, be true Sacraments? In the daies of Paul, Philip. 1. 15. Some preached Christ through enuy and strife, and some of good will: what was the Apostles iudgement in this case? Himselfe answereth v. 18. What then? yet Christ is preached all manner of waies, whether it be vnder a pretence or sincerely, and I therein ioy, yea and will ioy.

Secondly, this point is plaine by examples. The Leviticall priests vnder the Law, were Heretikes, and taught after a sort

the breach of the morall law. Yea they held iustification by workes, *Rom. 10. 3.* and yet Circumcision by them administred, was in force; neither was the passeouer, celebrated by them, or the sacrifices which they offered, any other then the true passeouer and true sacrifices. *Judas* was a very hypocrite, yea Christ calls him a Diuell, *Ioh. 6. 70.* and yet he preached the word at Christs commandement, & baptized with the rest of his Disciples, *Ioh. 4. 1, 2.*

Thirdly, the Sacrament, if it be administred in the name and by the power of Christ, is the ordinance of God, beeing receiued by faith, yea a true Sacrament of Christ; and the force and efficacie thereof, doth not depend vpon the worthines of of the Minister, but vpon Christ. The letters or epistles sent from one man to another, are authentically, and serue fully to expresse the minde of the author, though the messenger or carrier be a wicked or a naughtie man. And in like manner, the sinne of any man that stands in the roome of a lawfull Minister, doth not nullifie the Sacrament, and therefore not heresie, or vnassufficiencie. *S. Cyprian*, who liued 300. yeares after Christ, was of this opinion, that Sacraments administred by Heretikes, were no Sacraments. But the Churches of Africa in those times concluded the contrary against him, according to the doctrine that hath beene deliuered.

The Vse. I. By this doctrine they are iustly to be blamed, who would haue their children rebaptized which were before baptized by Popish priests; because the Sacrament, though administred by a Papist, if he stand in the roome of a true Pastour, & keepe the forme thereof, is a true Sacrament. II. Others by this doctrine come to be reprooued, that refuse to receiue the Sacraments at the hands of vnpreaching ministers. For though the minister be vnassufficient, and preach not, yet if he be called by the Church, he hath the place of a lawfull Pastour, his administration is warrantable, and the Sacrament by him administred a true Sacrament.

If it be said, that then the true Sacraments may be out of the true church, as in the church of Rome at this day; because Hereticks and such like Ministers are not of the church. I answer, that there is in the church of Rome, the hidden church of God, & the Sacraments are there vsed, not for the Romish church, but for the hidden church which is in the midst of

Papae

Papacie, like as the lanterne beareth light not for it selfe; but for the pallengers: yet hence it followeth not, that we should communicate with Idolaters, Hereticks, and wicked persons.

And so much of the Administration of the Sacraments in generall. I come now to the Particular Sacraments.

CHAP. IX.

Of Baptisme.



He first Sacrament in order, is Baptisme. And the Questions touching it, I reduce to five heads.

I. Question.

Whether Baptisme be necessarie to saluation, or no?

For answer to this Question, we must rightly distinguish of necessitie. A thing is said to be necessarie two manner of waies; either absolutely and simply, or in part. Absolutely necessary is that, which is in all respects necessarie, and the contrarie wherof is utterly vnnecessary. Necessary in part is that, which in some respects, or vpon certaine causes and considerations, is necessarie. This distinction premised, I answer:

Sect. I.

First, that Baptisme is necessarie the second way, in part and respectiue, that is, in diuers and sundrie regards.

How Baptisme is necessary, and why?

I. As the lawfull vse thereof is a note whereby the true church of God is discerned, and distinguished from the false church. Not that the church of God cannot be a church, without this Sacrament. For it may want Baptisme for a time, and yet remaine a true church; as well as the church of the Iewes in auncient times, wanted circumcision, for the space of fourtie yeares, *Iosh. 5. 6.* and yet ceased not to be a true church, and loved of God.

II. As it serueth for necessarie vses and purposes, to men of yeares, that are to be baptized: as first, to testifie vnto the church and then selues, that they are receiued into the bodie of Christ, which is the companie and societie of the faithfull. Secondly, to testifie their obedience to Gods commandment, and their subiection to his ordinance appointed by him for their good. Thirdly, to be a necessarie proppe, to vphold their weaknesse, a seale to confirme their faith in the couenant of grace, and an instrument to conuey Christ vnto them with all his benefits.

III. It is necessarie to Infants, as it serueth to enter, and admit them into the visible Church, and withall to signifie their interest in the couenant of grace, and consequently their right and title to Life euerlasting.

Sect. 2.

How Baptism
is not ne-
cessarie, and
why?

Secodly, I answer that Baptisme is not absolutely or simply necessarie, so as the partie that dies without it, remaines in the state of damnation, and cannot be saued. My reasons are these:

I. Baptisme is appointed by God, to be no more, but a seale annexed vnto, and depending vpon the couenant; therefore we must put a difference betweene it, and the couenant.

The Couenant of grace, and our beeing in Christ, is absolutely necessarie: for no man, woman, or childe, can be saued, vnlesse they haue God for their God. But the signe thereof is not. For looke as to the essence of a bargaine, the consent and agreement of the parties alone, is of meere necessitie required; & this beeing yeelded, the bargaine is a bargin, though it be neither sealed, subscribed, nor confirmed by witnesses; so likewise a man may be saued, if he be within the couenant of grace, though he haue not receiued the seale and signe therof, the Sacrament of Baptisme.

II. The bare want or priuation of Baptisme (when it cannot be had) is pardonable, and doth not condemne the partie vn baptized. The thiefe vpon the crosse was saued, though hee was neuer baptized; *Luk. 23.* And sundrie Martyrs in former times, who were Gods deare children, & died for the maintenance of his truth, though they wanted the outward & visible Baptisme, yet by Gods mercie they were not destitute of the inward,

inward, and consequently were not condemned, but saued. And so many children vnder the law died before the eight day, vncircumcised. Yea when any among them were weake, and could not indure to haue the foreskinne of their flesh cut, in probabilitie their circumcision was deferred, and some of them died in the meane time, which neuerthelesse being borne of beleeuing parents, were vndoubtedly saued, according to the promise of God made to *Abraham*, *I will be thy God, and the God of thy seede*. For as Christ saith of the Sabbath, so may we say of Circumcision; It was made for man, and not man for it. And it were a iudgement both rash and vncharitable, to thinke that all the males of the children of Israel that died before circumcision, were condemned.

Yet on the other side, the wilfull contempt, and carelesse neglect of this ordinance, when it may conueniently be administered and receiued, is deadly and damnable. And to them that are guiltie of this sinne, is the threat of God iustly denounced, *Gen. 17. 14. Even that person shall be cut off from his people.*

III. The grace and mercy of God is free, and not tied or bound to the outward elements. *Ioh. 3. 8. The wind bloweth, where it listeth*, that is, God giues grace, and vouchsafeth fauour, to whome, where, and when it pleaseth him. And hence it is, that they, whome he would not haue perish but come to eternall life, shall be saued, though they be not partakers of this Sacrament.

IV. Infants, borne of beleeuing parents, are holy before baptisme, and baptisme is but a seale of that holinesse. *1. Cor. 7. 14. The children of beleeuing parents are holy.* *Rom. 11. 16. If the first fruits be holy, so is the whole lump: and if the roote be holy, so are the branches.* Yea to them belongs the kingdome of heauen as well as to others. Christ saith, *Suffer little children, &c. for to them belongeth the kingdome of heauen.* *Mark. 10. 14.*

It is alleadged, that those which are sanctified haue faith, which Infants haue not. *Answer.* God saith, *I will be thy God, and the God of thy seede*. By vertue of this promise, the parent layes hold on the covenant, for himselfe, and for his child; and the childe beleeueth, because the father beleeueth.

It is objected againe, that infants are borne in originall sin, & therefore cannot be borne holy & sanctified. *Ans.* Every

beleeuing parent sustaines a double person. First, as he is a man, descending of *Adam*, by corrupted seedes, and thus, beeing himselfe corrupted and vncleane, his children also are corrupt and impure. Secondly, as he is a holy and beleeuing man, ingrafted by faith into Christ the second *Adam*. And thus by his faith, comes his child to be in the covenant, and partaker of the benefits and priuiledges thereof: and by the same faith he beeing a beleuer, the guilt of originall corruption, which is in the Infant new borne, is not imputed vnto him to condemnation. And for these causes, the Sacrament of Baptisme, is not absolutely and precisely necessarie to saluation; but so, and in that sort, as hath bin declared.

Against this Doctrine it is obiected, that Christ saith to *Nicodemus*, *Except a man be borne of water and the holy Ghost, he can not enter into the kingdome of God.* Ioh. 3. 5.

To this obiection, sundrie answers are giuen. First, if the place be vnderstood of Baptisme, then the words may carrie one of these two senses. First, that our Sauour directs this speech principally against *Nicodemus*, who was a timorous professour, and remained ignorant, & had long neglected his baptisme. Secondly, that the kingdome of heauen, is here put, not for euerlasting happines, but to signifie the visible estate of the church of the new Testament; and then the meaning is, No man can be admitted into the Church, and made a visible member thereof, but by the water of baptisme; neither can any man be made a liuely member of Christ Iesus, but by the spirit, that is, by regeneration, which alone makes the partie that is entred into the Church by baptisme, to be a living member of the bodie of Christ. Secondly, others answer, that this place is to be vnderstood not of Baptisme, but simply of regeneration, & that Christ alludes to the sayings of the Prophets, which speake of *cleane water*, and expounds the same in this sort; Thou *Nicodemus*, art by profession a Pharisee, and v'sest many outward washings; but know this withall, that vnlesse thou be washed inwardly by *cleane water*, that is, be regenerated and renewed by the holy Ghost, thou canst not enter into Gods kingdome. Lastly, it is answered, that the necessitie of saluation lies not in both, but onely in the new birth by the holy Ghost; as if Christ should say, Except ye be regenerate and borne anew of the spirit, which as cleane water, purgeth and clean-

Exod. 36. 25.

cleanseth you from your sinnes, ye cannot be saued.

The Vse. By this doctrine touching the necessitie of Baptisme, are iustly challenged two sorts of men.

The first is the Popish sort, who build the absolute necessitie of Baptisme vpon false and vnsustainable grounds. For they teach in their writings, that all men are borne in sinne and corruption; and vnlesse they be cleansed from it, they can neuer be saued. Now Baptisme (they say) is appointed by God, as the onely remedie and solemne meanes whereby they may be purged from sinne, and come to saluation. And this they shew by a comparison of Baptisme with the brazen Serpent: which as it was the only remedie for the cure of those which were stung by serpents, so is this Sacrament the onely meanes, set apart by God, to keepe them that are partakers thereof, from the sting of death and eternall destruction.

But the answer is plaine out of the former doctrine; That though all men be conceiued and borne in sinne, and cannot enter into the kingdome of heauen, except they be clenſed; yet baptisme is not of absolute necessitie for this purpose. For it is not appointed by God, as the onely remedie of this euill, but onely to be a signe and signification of the purging and clenſing of sinne, by the blood of Christ. Now those that are within the couenant, may haue their sinnes remitted by the mercy of God, and that according to the forme of the couenant, though they receiue not the signe thereof, so be it they do not wilfully contemne or neglect the same when it may be had. Againe, the serpent lifted vp by *Moses*, in it selfe, and by it owne vertue was a bare signe, and was no remedie to cure the diseased Israelites: but they were cured by their faith in the word of Gods promise annexed vnto the signe: according to which *David* saith, *He sent his word & healed them*, *Psa. 107. 20.* And to the same effect *Augustine* saith, *That the cure and health of the Israelites, came not from the Serpent, but from Gods commandment obeyed, and his promise beleued.* And so is Baptisme a remedie, and no otherwise.

Lib. de mi-
Scrip. cap 33.
Non in ser-
pente, sed in
Domini im-
perio & pro-
misso, &c.

The second is, the common ignorant sort of people, who thinke that an Infant dying without baptisme, dies without christendome, & that it cannot possibly be a christian, vnles it be baptised. This their opinion is very erroneous. For by it they make baptisme, the seale of the couenant, to be as necessarie,

as the covenant it selfe. Whereas on the contrarie, baptisme is not simply and absolutely necessarie, so as the partie dying without it, cannot be saued; but onely in part, as it serues to distinguish the true church from the false, to be a necessarie signe of our admission and entrance into the church, yea to confirme our faith in the promise of God. Neither is baptisme of force to make a Christian, but onely to signifie and declare a man to be a Christian, by beeing within the covenant of grace.

II. Question.

Whether witnesses, which we commonly call Godfathers and Godmothers, be necessarie?

To this there are given two answers.

First, that the vse of Godfathers and Godmothers, is not simply necessarie to the Sacrament of Baptisme. For first, it seemes that of auncient times, the parents of Children which were Heathen, and newly converted to Christian Religion, were either ignorant and could not, or carelesse and would not bring vp their children agreeably to the word of God, and the Religion which they newly professed. And hence it was thought meete, that some persons of good knowledge and life, should be called to witness the Baptisme, and promise their care for the childrens education. But now Parents amongst vs beeing better taught and qualified, the other is not of such necessitie. Secondly, Christ hath instituted and ordained in his word, all things fitte, conuenient, and necessarie ynto lawfull Baptisme: amongst all which, he hath not any where expressely prescribed the vse of Sureties. Thirdly, the whole congregation assembled together at the administration of this Sacrament, doe present the child to the Lord, and are witnesses that the child is admitted into the Church; and is externally in the Covenant. And therefore, I take it to be a fault, when the Congregation doth depart before the child be baptized. Fourthly, that which is required of them to promise and performe,

forme, may, yea must & ought to be performed of the parents of the baptized, who are by the word of God to bring vp their children in the feare of God.

The second answer is, that though such persons are not necessarie to the essence of Baptisme, yet they are not simply to be reiected; this alway presupposed, that they be fitte men and well qualified. Their fittenes stands in foure things.

First, that they be of yeares of discretion, sufficient to vnder-take such a charge. And therefore it is a fault, when children are called to be Godfathers, and Godmothers, which neither are come to yeares of discretion, nor able to consider what they doe or ought to doe.

Secondly, that they haue at least some knowledge and vnderstanding, not onely in generall, of the principles & grounds of religion, but also of the nature and end of the Sacrament, & of the substance of the promise wherewith they binde themselves, in the behalfe of their God-children. It was in auncient times, required of such persons, as were to bee witnesses, that they should know and vnderstand the Creed and the Lords Praier. Therefore those are iustly to be blamed, that cal such persons to be witnesses to their children, which though they haue yeares sufficient, yet they haue little or no knowledge of the grounds of the Catechisme, or of the bond whereby they oblige themselves for the good and godly education of the infants in time to come.

Thirdly, that they be knowne to be of an honest and reformed life, not iustly chargeable of impietie, inciuilitie, or dishonesty, that by their example the children may in time to come be drawne to holines of life and conuersation. For how can he that is of a dissolute and wicked life, bee able to bring others committed to his charge to the embracing of true religion.

Fourthly, that they be carefull to performe their promise made in the face of the Church for the good education and instruction of the child in the feare of God, specially when the parents be negligent and carelesse in that behalfe.

Now the reasons why these sureties are not to be simply reiected, if they be qualified as hath beene said, are these: I. Because this custome though it be not directly grounded vpon Scripture, yet it is not repugnant thereunto. For being rightly vsed and kept, it tendeth to the furtherance of religion
and

and Godlines in particular families, and consequently to the edification of the Church. II. It is no new thing, but an ancient commendable practice, continued in the Church of God above the space of 1200. yeares. III. Because these parties doe supplie the defect of naturall parents when they be wanting, either by death or by negligence while they liue; if they be answerable to their promise made in the behalfe of the children, touching the things that belong to their salvation.

Yet further, touching these persons, three Questions are mooued.

I. Q. What dutie are they to doe in behalfe of the partie baptized?

Ans. Papists teach, that the principall and proper act of the suretie is, the taking of the infant baptized from the hands of the Priest, into his owne armes & custody. But this, though it be an action neither good nor euill; yet considering it may as well be done by other, as by him, and the doing of it by another, is no whit preiudiciall to the ende, for which such persons were first appointed in the Church (namely, the good education of infants baptized) it cannot be the principall dutie of the suretie.

But the things required of them, are especially these:

1. To be speciall witnesses of the admission and entrance of the partie baptized, into the Church of God.

2. To binde themselues by solemne promise, in the name of the child, before the whole church assembled, that they will bee carefull, so soone as he comes to the yeares of discretion that he be brought vp in the feare and seruice of God, and bee instructed in the principles of faith and repentance, and acquainted with the promise made by them in his behalfe, that he may frame his life thereafter.

3. To haue speciall care of the performance of their promise; that by all good meanes which God hath appointed, both publicke, as hearing the word, and receiuing the Sacraments; and priuate, as exhortations and admonitions, in time to come he shalbe mooued and incited to forsake the Diuell, &c. and to pay his vovues made at his Baptisme.

II. Q. Whether children baptized, come to be of spirituall kindred with the whole Church, by reason of their God-fathers and Godmothers?

The

The Papists answer yea, and they explaine their answer in this manner. Looke as by carnall propagation, a man hath a naturall beeing; so by the Sacrament of Baptisme, he hath a spirituall being in the state of grace, according to which hee is borne againe. Now, as by carnall propagation, ariseth a bond of kindred betweene one man and another: so by the receiving of Baptisme, there ariseth a bond of kindred between the members of the Church; by meanes whereof, the sureties become as Fathers and Mothers to the parties baptized.

We on the other side answer negatively, that persons baptized, doe not by their Baptisme become spiritually a-kinne to the Church. Now that this is the truth, and the contrary doctrine of the Papist erroneous, will appeare by these reasons:

I. The Sacrament it selfe, doth not giue a spirituall being, to any man that is partaker thereof: neither is it of force to make a man a Christian, or a member of the inuisible Church of God. But that which doth this, is the Couenant of grace, wherein is promised remission of sinnes, and life eternall, in and by Christ. And the Sacrament, is onely a scale of that covenant, and no more.

Now if baptisme cannot make a Christian, much lesse can it giue vnto him, a spirituall beeing in the body of Christ, and consequently any such spirituall alliance, whereby one member may be allied vnto another.

II. There is not the same reason of Baptisme, that is of carnall propagation or birth. For Baptisme is not regeneration it selfe, but the Sacrament, that is, the signe and scale of regeneration. And therefore though naturall kindred comes by carnall seede and birth, yet spirituall kindred cannot come to any by baptisme. III. The scripture mentions onely two sorts of kindred, and no more; the one which ariseth properly, from societie and communion of bloud, which we call *Consanguinity*; the other, which comes by carnall coniunction of man and woman, in the estate of marriage, commonly tearmed *Affinity*. And besides these, the scripture acknowledgeth none.

If it be said, that God is the father of all belceuers, and that they are his sonnes and daughters, and Christ their elder brother: and therefore there must needes be a spirituall alliance betweene them all; I answer, it is true: but that this kinred hath his originall from baptisme, and beginneth with that relation,

that

that is betweene the Sureties and their god-children in that Sacrament, it is a Popish inuention, deuised by the wit of man, without ground or warrant in the word of God.

III Q. But be it, that the Papists opinion were true, then a further Question may be mooued.

Whether spirituall kinred contracted by baptisme, can be a iust impediment of marriage betweene the witnesses themselves, or their children?

Lib. sent. 4.
dist. 41. quest.
3. impedit cō-
trahendum
matrimoniu-
um, & dirimit
contractum.
Bell. de marr.
lib. 1. cap. 30.

The Papists in their writings answer, that spirituall alliance, being far more excellent then carnall, is of much more force, both to hinder a man from marriage, before he marrie, and to breake off marriage, when it is consummate.

But this doctrine (as the former) is not warrantable. For first, they themselves affirme, that this impediment doth not depend vpon the law of nature, but vpon the iudgement of the Church. But the estate of marriage stands by Gods ordinance, who hath giuen libertie of entrance into it, to all men, that are out of the degrees forbidden in his law, without exception: and therefore the lawes and constitutions of men, cannot preiudice, or take away any mans libertie in that behalfe.

Secondly, all beleeuers are brethren and sisters in Christ, & therefore are spiritually allied each to other. Now if this spirituall alliance bee polluted by marriage, or maketh marriage vndertaken, a meere nullitie; then no beleeuers shall marrie in the Lord: for Christians by this meanes must neuer match with Christians, but with Pagans and Infidells.

Thirdly, this impediment is a superstitious inuention of Popish Canonists, only to increase the Treasurie of their Church, by their multitude of dispensations. And it seemes that they are either ashamed of it, or wearie to beare the imputation thereof. For some of their owne Canons are against it, which doe allow Godfathers children to marrie, and a man to marry his Godfathers wife. And the Councell of Trent, hath drawne this affinitie into a narrower compasse, which before was so far enlarged, allowing the Witnesses themselves to bee man and wife, not vrging all the three kinds of kinred, but onely some degrees of compaternitie.

Decr. Greg. 1.
4. tit. 11. c. 1.
Concil. Trid.
sess. 24. decret.
de reformati-
one Matrimo-
nij, cap. 3. &c.

III. Question,

III. Question, touching Baptisme.

Whether children of excommunicate persons, which are cast out, and not holden as members of the Church, haue right to Baptisme?

For better resolving of this Question, the ground of the answer is first to bee laid downe, and then the answer directly to be made.

There are are two texts of Scripture commonly alleadged, concerning the force and vse of Excommunication. The first, is *Matth. 18.* the second, is *1. Cor. 5.* The scope of them both is, to shewe, that the man which is excommunicated, is barred from the kingdome of heauen: For he is not to bee holden a true member of the church, but as a heathen and a Publican: and therefore is put out of Gods kingdome, and deliuered vp to *Satan.* Of this waight is Excommunication.

Now in Excommunication, there are three iudgements to be considered. The first, of God: the second, of the Church: the third againe, of God.

The first is, when God doth hold any obstinate sinner, guiltie of his offence, and consequently guiltie of condemnation, vnlesse he repent. This is the first sentence. The second, is the iudgement of Gods church vpon the offender, after that God hath holden him guiltie. For the iudgment of the church followeth the iudgement of God, and doth indeede nothing, but pronounce the partie guiltie, and subiect to condemnation. And the difference betweene them both, is only this, That God holds the offender guiltie, and the Church declared him so to be. Now the second iudgement is not to be giuen absolutely, but with condition of repentance; and so farre forth, as man can iudge by the fault committed, as also by the word, which giues direction, how to discern of the impenitencie of the sinner. The third and last iudgement is Gods, whereby he ratifies and confirms that in heauen, which the Church hath

hath done on earth: and this in order followes the second.

This ground being laid downe, I come now to the Answer.

First therefore, the parties excommunicate, are in some respects no members of Christs bodie, and in some respects they are.

They are not, in two regards. First, in that they are cut off from the companie of beleeuers, by lawfull excommunication, and so haue no participation with them, either in prayer, hearing the word, or receiuing the Sacraments. The reason is: for that the actiō of the Church stands in force; God ratifying that in heauen, which the Church doth vpon earth. Secondly, because by their sinne, they haue (as much as in them lieth) de- prived themselves, of the effectual power of Gods spirit, which might rule and gouerne them.

But in other respects they are members: as will appeare, if we consider the diuerse sorts of members.

Some are members *not actually*, and in present, but in the *eternall counsell* of God, and are to be in time when they shall bee called. Thus was *Paul* before his conuersion, and therefore he saies of himselfe, that *God hath separated him from his mothers wombe, and called him by his grace*, Gal. 1. 15. Also of himselfe & other beleeuers besides, *when we were enemies, we were reconciled to God, by the death of his sonne*, Rom. 5. 10. Some again are members, *only in shew and appearance*, of which sort are hypocrites, which seeme by their outward profession, to bee that they are not indeede: wherein they resemble the wooden legge, that is cunningly fastened to the body, but indeede is no legge, nor part of the body, whereto it is adioyned. A third sort are lively members, which are vnited vnto Christ by faith, and haue fellowship with God in him, beeing iustified, sanctified, gouerned and preserued by his spirit, and withall do feele, and shew forth the power of the same spirit dwelling in them. Of these *Paul* speaketh, Rom. 8. 14. *As many as are led by the spirit of God, they are the sonnes of God*. The fourth sort are *deceiued members*, which though they belong to Gods election, and are plants truly ingrafted into the vine Christ Iesus, yet for the present, haue not a liuely sense of the power, and vertue of the spirit of Christ in them. These may fitly be resembled to the legge of a man, or some other part, that hath the dead pallsie, which though it remaine for sometime, without feeling, and vncapable of nourishment,

rishment, yet being ioyned to the body, it may by vertue of some strong medicine, be recovered, and made whole as the other.

Of this sort, are excommunicate persons. For in regard of their ingraffing, they are true members, and can not bee quite cut off from the body of Christ, *Ioh. 15. 18.* though otherwise, they are not holden so to be, in a three-fold respect.

One, in regard of men, because they are excluded, from their holy communion with the faithfull, by the Churches censure. The second, in regard of God, because that which the Church rightly bindeth on earth, is bound in heaven. The third, in regard of themselves, because for a time, they want the power, and efficacie of the Spirit, vntill they be thoroughly touched with repentance, and beginne (as it were) to liue againe.

Now, though in these respects, they be not esteemed members of the church, yet the truth is, they are not wholly cut off, from the societie of the faithfull. For the seede of faith remaineth in them: and that knits the bond of coniunction with Christ, though the sense thereof be lost, vntill they repent.

In this case, the partie excommunicate is, as a free man in bonds, who vntill he get out of prison, hath no use of his freedom, and yet continues a free man still, though he remaine in prison. So also the children of God, may still be the children of God, though excluded from the congregation of the church, for some offences.

From this that hath beene said, ariseth the Answer to the Question propounded; namely, that the children of such persons, as are excommunicated, are (notwithstanding their excommunication) to be baptized, because they are indeed, and in the iudgement of charitie, true members of the bodie of Christ, though in some other regards, they are not in present holden so to be.

Yet further, besides the former grounds, consider these reasons.

First, children of parents, that are professed members of the church (though cut off for a time, vpon some offence committed) haue right to baptisme, because it is not in the power of man, to cut them off from Christ, though they be excommunicated. Secondly, the personall blame of the parent, may not keepe the blessing from the child: and therefore nor deprive him,

him, of participation of the ordinance of God. Thirdly, wee must away put a difference betwene them, which doe not make separation from the church, and yet are grievous offenders: and open Apostates, that ioyned themselves with the enemies of the Church, to the ruine and overthrow of the truth of the Gospel. Fourthly, wee must put a difference between those, that haue given vp their names to Christ, though fallen grievously; and Turkes, and Infidells, that are forth of the Covenant, and never belonged to the Church. Lastly, if the mercie of God enlarge it selfe to thousands, yea to infinite generations: why should man be so hard hearted, as to make question, whether such Infants belong to the Covenant? and consequently keepe them from the Sacrament of Baptisme.

Out of this Question, ariseth a second; *Whether children borne in fornication, haue right to baptisme?*

Answer. They are not to be kept from it. For the wickednes of the parent, ought not to preiudice the child, in things that belong to his saluation.

Yet in this case, some Cautions are carefully to be obserued; as first, that the parent hold the true faith and religion: secondly, that he be by the Minister exhorted, to a true humiliation of himselfe, and to earnest repentance for his sin committed; and that before the child be baptized. Thirdly, that there be some appointed, to answer for the Infant, besides the parents; and to make solempne promise openly to the Church, that it shall be carefully brought vp, & instructed in the faith. And this same is to be obserued and practiced, before the baptizing of the children of parents excommunicate.

IV. Question.

How men are to make a right vse of their baptisme, when they be come to yeares?

The not obseruing hereof, is the cause of many finnes and corruptions in the liues of men. It is commonly holden a great

great fault in ciuill matters, for a man not to keepe his covenants. Much more is it a hainous sinne before God, not to keepe the promises, and pay the vowes, made vnto him.

For answer therefore to the Question, wee must first take this for a ground: That baptisme both for signification, force, vse, and fruit, continues not for a moment of time, but for the whole course of a mans life: It doth not respect onely the time past or present, but that which is to come, yea, that whole time, that a man hath to spend, from the very act of his baptisme to his death. Againe, baptisme is the true Sacrament of Repen-
Mark. 1. 4.
 tance, for remission of sinnes: which being once receiued, remai-
Luk. 3. 3.
 neth a perpetuall testimonie and pledge of the euerlasting co-
 uenant of God, and of the continuall washing away of sinne in
 the blood of Christ.

This Ground premised, I come to the vse of baptisme: which is two-fold.

The First is, that it serues to be a token, and pledge of Gods fauour towards vs, and that principally three waies.

First, in that it sealeth and confirmeth to vs, the free pardon and forgiuenesse of our sinnes. Thus *Cornelius* was baptized of *Peter*, after he had heard the Gospell preached, and receiued the Holy Ghost: that it might be vnto him a pledge, of the remission of his sinnes, *Act. 10. 48.* And in like manner, doth *Peter* exhort the conuerted Iewes, to repent them of their sinnes, and to receiue the Sacrament of Baptisme, as a seale and pledge of Gods mercie, in the forgiuenes thereof by Christ, *Act. 2. 38.*

In regard of this vse, baptisme is of great force, to releue the heart in distresse. For when any child of God, feeles himselfe loden with the burden of his sinnes, the consideration and remembrance hereof, that God hath pardoned them all, and giuen him a speciall and certaine pledge of his pardon in baptisme, will serue to stay and support his soule. Yea though his sinnes were of force, to make a separation betweene God and him. Yet remembring, that his name is writtē in the Couenant of God, and that he hath by Gods mercie receiued the seale of the Couenant, he shall not neede to be much dismayed. When Satan tempteth him to doubt of his owne estate, in regard of his corruptions, euen then let him haue recourse to his baptisme, and thinke of the earnest and pledge of Gods fa-

your, which he hath receiued. Let him draw out his euidences, signed with the seale of Gods couenant, made vnto him in Iesus Christ; and that shall be sufficient to stoppe the mouth of Satan, and to repell his temptations.

Secondly, Baptisme is as a pledge of the vertue of Christs death. *Doe you not know, saies Paul, that all we which haue beene baptized into Iesus Christ, haue beene baptized into his death?* Rom. 6. 3. For they that beleue, are by baptisme conformed to Christ their head, because they are by it, buried together with him into his death. vers. 4.

This point is of excellent vse in our liues. For it teacheth a man, when his owne corruption mooueth him to sinne, and he is now euen in the Combate (the Spirit lusting against the flesh, and the flesh against the Spirit) euen then to call to memorie his baptisme, wherein it pleased God, to seale vnto him the mortification of his sinne, by the power of Christs death: and consequently to pray earnestly vnto him, for the continuance of the same power in his heart, for the continuall crucifying of the old man; and the vtter destroying of the body of sinne, Rom. 6. 6.

Thirdly, baptisme is a pledge vnto vs, of the Life of Christ, and of our Fellowship with him therein. For looke, as he being dead in the graue, raised himselfe to life, by his owne power; euen so, and more then so, being now in heauen glorified, doth he by the power of his Deitie, raise vp vs his members, from death to life, Rom. 6. 4. A certaine pledge whereof, he hath giuen vs in this Sacrament. Which also affordeth singular comfort and ioy vnto a man, euen in his greatest extremities. True it is, that man by nature is dead in sinne; yet God of his mercie, sealeth vnto him in baptisme, his rising from the death of sinne, to newnesse of life. True it is againe, that all men must die. Yet this is our comfort; that in baptisme God hath sealed to vs, euen our rising from the graue to life everlasting; and all by the vertue and power of Christs resurrection. This is a comfort of all comforts, able to vphold the soule of man, euen in the houre of death.

The second Vse of Baptisme is, that it serues to be a notable meanes, of our death vnto sinne, and that threewaies.

First, by putting vs in mind, of mortifying the flesh, and crucifying our owne corruptions. For if we be baptized into the death

death of Christ, as *Paul* saith, *Rom. 6. 3.* then ought we not to continue in sinne, but to labour by all meanes, as by praier, by fasting, by the word preached, and by auoiding all occasions of offence, to kill and destroy the corruption of our nature, and the wickednesse of our hearts, *Gal. 5. 24.*

Secondly, it causeth vs to dedicate our selues wholly, vnto God and Christ; remembring, that we once offered our selues to be baptized (in the presence of the whole congregation) in token that we should euer afterward, consecrate our soules and bodies vnto the Lord, and wholly rrunounce, and forsake the flesh, the world, and the Diuell.

Thirdly, it causeth vs to labour, to keepe and maintaine peace and vnitie with all men; but especially with Gods people. For Baptisme is a solemne testimonie of the bond of mutuall loue and fellowship, both of Christ with his members, and of the members one with an other. To this end *Paul* saith, *that we are all by one spirit, baptized into one bodie, 1. Cor. 12. 13.* yea, and Baptisme is one of those things, whereby the vnitie of the Spirit is preserved in the bond of peace, *Eph. 4. 5.*

V. Question.

Whether a man falling into sinne, after he is baptized, may haue any benefit of his Baptisme?

Ans. He may if he repent. And the reasons are these:

First, his Indentures and Euidences remaine whole, in respect of God, and his name is not put out of the couenant. Which is otherwise in the Euidences of men. For if they be once cancelled, a man cannot haue his name put into them againe.

Secondly, Baptisme is indeede (as hath beene said) the Sacrament of Repentance; and (as it were) a planke or board to swimme vpon, when a man is in danger of the shippewracke of his soule. Therefore if a man repent, and be hartily sorie for his sinnes committed, he may haue recourse to his baptisme, wherein was sealed vnto him, the pardon of all his sinnes past, present, and to come; he standing to the order of his baptisme, beleeuing and repenting.

Euseb. Ecclef.
Hist. l. 3. c. 23.

Thirdly, to them that fall euen after Baptisme, there is hope of repentance, and consequently of the fauour of God, if they be touched in heart with true remorse, and sorrow for their offences. For hence it was, that *Paul* calls the *Galatians* (fallen after they had beene baptized) to the remembrance of the fauour of God, promised vnto them in the Couenant, and sealed in their Baptisme, *Gal. 3. 3. 19. 27.* In the same manner, doth *John* call the Churches of Asia, that had left their first loue, to repentance & conuersion, *Apoc. 2. 5. 16.* And the said *John*, in the Ecclesiasticall historie is said, to haue reclaymed a young man, who had most grieuously fallen after his Baptisme.

CHAP. X.

Of the Lords Supper.



Hus much concerning the Sacrament of Baptisme. Now we come to the Sacrament of the Lords Supper; concerning the vse whereof, there are two principall Questions mooued.

I. Question.

How farre forth men haue libertie, to vse or not vse the Lords Supper?

For the answering hereof, I propound three Rules.

The First. Every man of yeares, liuing in the Church, and beeing baptized, is bound in conscience by Gods commandement, to vse the Lords Supper. In the institution of the Supper, the Lord gaue a Sacramentall Word, whereof there be two parts, a Commandement, and a Promise. The Commandement is expresse in these tearmes: *Take, eate, drinke, doe ye this.* And it binds all men in the Church that are baptized, to the vse of the Lords Supper.

The second Rule. Every man of yeares baptized, is to receiue it often. *1. Cor. 11. 26. As oft as ye shall drinke it in remembrance of me.* The reason is, because we haue neede continually to feede on Christ. And herein the Lords Supper differeth frō Baptisme, because by Baptisme, a man is once only grafted into Christ; but being in Christ, he hath neede often & continually

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to be fedde in him, to life eternall. And this often nourishment
of the beleeuer, is sealed vnto him, by the often vse of this Sa-
crament.

The third Rule. Euery man is to receiue, and vse the Lords
Supper, according to the laudable custome of that Church,
whereof he is a member, vnlesse there be a iust impediment. A
iust impediment is that, which barres a man from the vse of
the Supper, as Suspension, Contagious and incurable sickenes,
Absence vpon a iust and weightie cause, as when a man is in
his iourney, and such like.

The reason of the Rule is; first, if any man refuse to receiue
it, when he may conueniently, hauing no iust Impediment, so
doing, he neglects and contemnes the ordinance of God.
Secondly, for a man to abstaine, when he is called to receiue it,
though happely he may be excused, in regard of some reason
inwardly knowne to himselfe; yet his abstinence is a bad ex-
ample, and may giue offence to others. Thirdly, the man that
may receiue, and yet will not, doth in effect, suspend and with-
hold himselfe, from the benefit of this holy Sacrament.

Now these three Rules, as they serue directly to answer the
Question in hand, so they doe plainly discouer some errors
and faults, in the practice of sundrie persons in these daies.
Some there be, that thinke it sufficient to receiue the Com-
munion once by the yeere, namely at Easter time. Whereas
on the contrarie, it is to be vsed, as oft as may be; considering
that it is nothing, but the shewing forth of the Lords death till
he come: which is not once or twise in the yeare, but often, yea
continually to be remembred. Others there are, that take li-
bertie to themselues, to come to this Table, and abstaine at
there pleasure; as if it were a thing arbitrarie to themselues;
which notwithstanding the Lord hath enioyned by expresse
commandement, as hath beene said.

But some alleadge for this their practise, that they are at
variance with such and such persons, that haue done them
wrong, and whome they cannot forgive; and in this respect,
they were better abstaine, then come vnprovided. To whome
it may be said; that their vnfitnes in this and other respects,
ought to be a strong motiue to induce them, at least to vse all
holy indeauour, to prepare themselues euery day, rather then a
meanes to keepe them backe. For if a man should abstaine vpo

198. II. Booke. *Cases of Conscience.* Chap. 10.
euery occasion of variance, discontentment, and infirmitie, he
should neuer receiue, and so consequently haue no benefit by
this ordinance of God. Daily preparation therefore, is the
more necessarie, that when they be called, & haue opportuni-
ty, they may come as welcome guesstes, vnto that heauenly
banquet.

II. Question.

*How may a man rightly vse the Lords
Supper, to his comfort and saluation?*

Ans. Three things are required thereunto; A right prepa-
ration, a right Receiuing, and a right Vse of it afterward.

Sect. 1.

That Preparation is needefull, the commandement of the
Apostle plainly shewes, which is directed to all Communi-
cants without exception. *1. Cor. 11. 28. Let a man, that is, let eue-
man examine himselfe.*

Now, that a man may be rightly prepared, hee must bring
with him foure seuerall things.

First, Knowledge of the foundation of Religion, specially
of the vse of both the Sacraments. That this is necessarie to
Preparation, it appeareth by that, which *Paul* requireth in a
good Communicant, *1. Cor. 11. 26. to wit, the shewing forth of
Christs death:* which is done by confession and thanksgiuing;
and these two, cannot be performed without knowledge.

The second thing required, is Faith. For all Sacraments are
seales of the righteousness of faith, *Rom. 4. 11.* Now Faith is
hereby discerned; when the heart of the beleuer, contents it
selfe onely with Christ, in the matter of saluation; and doth
beleue, not onely that there is a remission of sinnes in gene-
rall, but that his sinnes are forgiven to him, in particular.

The third, is Repentance, standing in a heartie sorrow for
sinnes committed, in a hatred and detestation of the same,
and in a resolute purpose of amendment, and obedience for
time to come.

Here we must remember, that renewed Repentance for
sinnes

sinnes committed, is principally required before the Sacrament. For the Apostle chargeth the beleeuing Corinthians, with vnworthie receiuing, because they came in their sinnes, without renouation of their repentance.

The fourth, is Charitie towards man. For this Sacrament is a Communion, whereby all the receiuers, ioynedly vnited together in loue, doe participate of one and the same Christ. And therefore, as no man in the old law, might offer his Sacrifice, without a forehand agreement with his brother; so no Communicant may partake with others at this Table, without reconciliation, loue, and charitie.

Now further touching Preparation; there are three Cases of Conscience to be resolued.

I. Case. What shall a man doe, if after preparation, he finds himselfe vnworthie?

Ans. There are two kinds of vnworthines; of an euill conscience, and of infirmitie. Vnworthines of an euill conscience is, when a man liues in any sinne, against his conscience. This we must especially take heede of. For it is proper to the Reprobate; and he that comes to the Table of the Lord vnworthily, in this sense, questionlesse he shall eate his owne iudgement, if not condemnation. The vnworthines of infirmitie is, when a man truly repents and beleues, and makes conscience of euery good dutie, but yet sees and feeles wants in them all, and in regard hereof, himselfe vnfit to the Supper. Such vnworthines cannot iustly hinder a man, from comming to this Sacrament, neither is it a sufficient cause to make him to abstaine. The reason is, because the Lord requires not therein, perfection of faith, and repentance; but the truth and synceritie of them both, though they be imperfect.

If it be demanded, how the truth of faith and repentance may be knowne? I answer, by these notes. I. If our faith be directed vpon the right object, Christ alone. II. If there be a hungriing and thirsting, after his bodie and blood. III. If wee haue a constant and serious purpose, not to sinne. IV. If there follow a change in the life. Thus we read, that many of the Iewes, in the daies of *Hezekias*, came to Ierusalem, and did eate the Passeouer, which had not clensed themselues, according to that which was written in the Law. And yet, for those among them, that had prepared their whole hearts, to seeke the Lord,

the text saies, that God heard the prayer of Hezekias, and healed the people, though they were not cleansed, according to the purification of the Sanctuary, 2. Chron. 30. 18, 19, 20.

II. Case. Whether it be requisite to preparation, that a man should come fasting to this supper?

Ans. It is not necessarie. For in the Primitive Church, Christians did first feast, and at the end of their feast, receiued the Lords Supper. And if receiuers bring with them, attentiu minds, reuerent and sober hearts, it matters not, whether they come fasting, or not. *The kingdome of God, stands not in meates, and drinkes, as Paul saith, Rom. 14. 17.*

III. Case. Whether such persons, as are at contention, and goe to law one with an other, may with good conscience, come to the Lords table? The reason of the Question is, because men think, when they go to law, that they do not forgiue.

Ans. There be three kinds of forgiuenes; of reuenge, of the penaltie, and of iudgement. *Of reuenge*, when men are content to lay aside, all hatred and requitall of euill. *Of penaltie*, when beeing wronged, they are content to put the matter vp, and not proceede to reuenge by inflicting punishment. *Of iudgement*, when a man is willing, to esteeme & iudge things badly done, as well done; and to iudge a bad man, no euill person, nor an enemy, though he be an enemy.

Of these three, the first is alwaies necessary. A man is bound in conscience, to forgiue the reuenge, & leaue that to the Lord, to whome Vengeance properly belongeth. But to the forgiuenesse of penaltie and iudgement, we are not alway bound. We must shunne and decline iniuries offered, as much as possibly we can; but when they be offered, we may with good conscience, seeke a remedie of them, and vse any lawfull meanes, to defend our selues.

Therefore I answer to the Question thus; That if a man, going to law with an other, forgiues him in regard of reuenge, when he comes to the Lords table; he doth his dutie. For, doing that, he is not bound to the other, as hath beene said.

Sect. 2.

The Second thing, in the right vse of the Lords Supper, is the right Receiuing of it. Wherin ther be two things required:

First,

First, the renewing of our knowledge, or Generall Faith. And then secondly, the renewing of our Speciall Faith in Christ.

Let the reason of both be obserued. This Sacrament contains many particular Signes: as not onely the bread and wine, but the actions about the same. The Signes may be thus distinguished. Some of them are *representing* signes, some are signes *applying*.

Representing signes are such, as doe liuely set forth vnto vs Christ, with his benefits: as the bread and the wine, the breaking, and the powing. Applying are those, that doe appropriate the same: as, the giuing, and receiuing of the bread & wine. The first sort serues properly to renew our knowledge: The second, to confirme the same by application.

Now answerable to the scope of the Sacrament, must bee our right Receiuing: which consisteth, in renewing of our knowledge and faith, in the mysteri thereof.

Our Knowledge is renewed principally, by meditation in the vse of the Supper, after this manner:

First, when we see two signes to be receiued, we must call to mind that Christ is our *perfect Sauiour*, that is, both bread and water of life. Heb. 7. 27.

Secondly, when we behold the bread and wine, set apart by the Minister, and consecrated by repeating the promise, and prayers made for that ende: we must remember, that Christ was ordained and appointed by God, to bee our Mediatour and Sauiour, *Ioh. 6. 27. Act. 2. 23. 36.*

Thirdly, when we see the bread broken, and wine poured out: we are to meditate of Christ, that was crucified for vs, and broken, both by the first death, and paines of the second, whereby life and righteousness was procured vnto vs.

Fourthly, the giuing of the elements into the receiuers hands, offers vnto our meditation, thus much: That God doth truly, and really giue Christ, with his merits and efficacie, to euery beleeuing receiuer.

On the other side, our Faith is renewed, by apprehension & application, in this maner. When the Minister giues the bread and wine, and the Communicant receiues them: at the same time, are we to lift vp our harts to heauen, to apprehend Christ by faith: beleeuing him, with all his benefits to be ours: that he was made man for vs, that he suffered and died for the remission.

remission of our sinnes. For these outward symbollicall or sacramentall actions, serue to no other end, but to signifie vnto vs, these inward actions of the mind and will, whereby wee apprehend and receiue Christ, to our saluation.

Here by the way, two cases are propounded.

I. Case. What is to be done, if a man, after often receiuing, still doubteth, whether he hath faith or no?

Ans. He must strue against doubting, and indeauour to beleeue; being heartily sorry for the weakenes and infirmitie of his faith; And let him withall consider & remember, that God hath not only giuen his promise, but set apart this Sacrament, to be a speciall signe and pledge of his mercie contained in the promise, for the vpholding and strengthening of mans faith.

But some man will say; Mine indeauour is nothing, if doubting preuaile. *Ans.* It is not so. For if a man can be heartily sorry for his infirmitie; if he strue to beleeue; if in heart hee hungrith and thirsteth after Christ, faith is begunne, and hee in some sort doth apprehend Christ. The poore begger by the high way side, enioyeth the almes that is giuen him, though he receiue it with a lame and leprous hand. The stomacke that lothes physicke, if it receiues into it at the first, but one droppe of the potion prescribed, and that in very weake and fainting manner, it will bee able at length to take benefit by a greater quantitie, and in the meane time it receiues good. The man that is in close prison, if he sees but one little beame of the Sunne, by a small creuise; by that very beame he hath vse of the Sunne, though hee see not the full and whole bodie of the Sunne. In like manner, though our faith, the hand of our soule, be mingled with weakenes and corruption; though wee feele neuer so little measure of Gods grace in vs; yea though our knowledge be neuer so small; yet it is an argument, that the Spirit of God beginnes to worke in our hearts, and that we haue by Gods mercie, begunne to lay hold on Christ.

It will be said further; If I feele not Christ giuen vnto mee by God, I doe not, nay, I cannot beleeue. *Ans.* In Nature it is true, that Experience beginnes first, and then followes Assurance: but in Spirituall and Diuine things, there is a contrary course to be taken. For here we must beginne with faith, and in the first place, simply beleeue Gods promises: and afterward we come, by the goodnes of God, to feele and haue experience

perience of his mercie. This point was notably practised by *Iehosaphat*, who being in a great extremity, and seeing no way to escape, practised his faith in the first place, and said, *Lord, we know not what to doe, but our eyes are towards thee*, 2. Chro. 20. 12. And the like he taught the people at the same time, vers. 20. *Put your trust in the Lord, and ye shall be assured*. Thus *Abraham* is said, *above hope*, to beleue under hope the promise of God, euen against sense, reason, and experience, *Rom. 4. 18*.

II. Case. If in the very instant of receiuing, a man feelee his heart so hard, that he cannot lift it vp vnto God, what is then to be done?

Ans. First, hardnes of heart is two-fold, *sensible*, and *insensible*. The *Insensible* hardnes of heart, is a great and dangerous iudgement. But the *Sensible* and felt hardnes, which is in Gods children, and which they feelee and bewaile in themselves, is rather a blessing, then a curse. Of this, the people of God complained, *Esa. 63. 17*. And it must not discourage any Communicant, but rather comfort him, because it is a signe of grace. For if there were no grace in the heart, corruption and hardnes could not be felt.

Secondly I answer, that the benefit of the Sacrament, is not tied to the very instant of receiuing; but if before and after, a man lift vp his heart to God, he shall finde comfort, though for the present, he hath not so liuely sense and feeling thereof, as he desireth. This alway provided, that the same partie bee displeased with himselfe, that he cannot doe that which hee would, and ought, nor in that measure, that is required. And such a one, must consider this to his comfort, that though hee doe not apprehend Christ, yet Christ apprehendeth and accepteth him.

Sect. 3.

In the Third place; After the receiuing of the Sacraments, Right vse after Receiuing
two things are required.

First, that *Thanks* be giuen vnto God, not onely in word, but in euery action of our life, for Christ, and all his benefits. Secondly, that not only for the present, but euer afterward, stil were newe our faith, repentance, and obedience.

But what is a man to do, if after receiuing he finde no comfort?

fort? *Answ.* First he must examine, whether he hath truly beleueed and repented, yea or no; If he hath not, then the fault is in himselfe, and not in Gods ordinance. If he hath, let him not be dismayed, for the ioy of the Spirit is sowne in his heart; and though it lie hidde for a time, yet at length it will shew it selfe, *Psal.* 97. 11.

CHAP. XI.

Of Adoration.



He Fourth Head of the outward worshippe of God, is Adoration; wherein we consider two things. First, what it is? Secondly, what be the Questions propounded concerning it?

Sect. 1.

What Adoration is.

For the former. Adoration *in generall*, is an outward Worship, signifying and testifying the inward worship of the heart. *More specially*, by it we must conceiue, the bowing of the head, and knee; the bending and prostrating of the bodie: the lifting vp of the hands, eyes, and such like.

Adoration is two-fold: *Religious*, or *Ciwill*.

Religious Adoration, is that worship of God, in which Religion and Godlines is exercised, expressed, and signified. In it there be two things alwaies ioyned together, and yet distinctly to be considered. The first and principall, being the foundation of all the rest, is *the intention of the minde*, whereby God is conceiued, as an absolute and omnipotent Lord, knowing all things, yea the heart of man: hearing the praiers of all men, in all places, at all times: the author, preseruer, and giuer of all good things. The second, depending vpon the former, is the *Outward prostrating* of the bodie, as the bowing of the knee, and such like, for this ende, to testifie our subiection vnto God, as our absolute Lord, &c. This is it, which makes Adoration a true religious worship.

The other kinde of Adoration, is *Ciwill*, pertaining to the second Table, tearmed by some, *sociall*; because it is the adoration or worship, that fellow-creatures giue one to another. And
this

this (as the former) hath in it two things. The one is, the Intention of him, that performeth it, which must be this: That the creature worshipped, is indued with excellent gifts of God: Or, that he hath a power of gouernment ouer vs. For one of these two, is euer the ground of Ciuill Adoration. The other is, the Action or Outward Gesture of the body, in token that the creature worshipped, is endued with excellent gifts, and graced with authority before-named. Here we must remember, that the bowing of the body, &c. and in generall, all bodily gesture performed, is one and the same, both in Religious, and Ciuill worship: and the distinction standeth onely in the intent of the minde.

Sect. 2.

Now the Questions about Adoration, are two.

I. Question.

To what things is Adoration due, and in what manner?

Ans. We must distinguish the things that are: and they be of three sorts, or ranke. In the first ranke, comes God the Creator: in the second, the Creatures: in the third, the Worke of the creatures.

For the first; Adoration that is due to God the Creator, must not be sociall (for we are not Gods mates and companions) but onely Religious. Yea, all religious worship is due to God, and to him alone; which I prooue thus: The Diuell, tempting our Sauour, desired no more of him, but to prostrate his body: Yet vpon this ground, that he was the giuer and disposer of all the kingdomes of the earth. But Christ denies it, and answers: *Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serue*, Matth. 4. 10. Againe, the very scope of Religious Adoration, is to acknowledge the Godhead, and the properties thereof. And hereupon it must be giuen to God alone, and consequently not to the creature, vnlesse we will acknowledge a Godhead in the creature.

Here

Here we are to remember two *Caueats*, touching Religious Adoration.

First, if Adoration be giuen to the true God, with a false and erroneous intention, it makes him an *Idoll*. For example; If the body be bowed, with this intent, to worship God out of the Trinity, as the Turke doth; or if he be worshipped out of the Sonne, with the Jew; thus doing, we worship not the true God, but an *Idoll*. The reason is, because God is so to be conceiued of vs, as he hath manifested himselfe in his owne word, and no otherwise. If otherwise, God is not conceiued, but an *Idoll* or fiction of the braine: and the Adoration is not done to God, but to the *Idoll*.

Secondly, to worship God, in, at, or before an Image, is *Idolatry* and superstition: and God so worshipped, is made an *Idoll*. For he that thus worshippes him, bindeth his presence, operation, and grace, to those places, to which God neuer bound himselfe, or his presence, &c. God hath not appointed Images, to be pledges of these things, either by promise, or commandement. Hence it followeth, that the man which worships God, otherwise then he would be worshipped, or looks to be heard, when God will not be heard, is an *Idolater*. Again, God expressly forbids the worshipp of his Maiestie, in, at, or before any creature in heauen or in earth, *Dent. 4. 16, 17, 18, 19.*

But the *Idolater* in excuse of his sinne, is wont to pretend many things.

First, that when he worshippeth, he intends not to worship the Image, but God in the Image. To this we answer, that it matters not what his meaning is. For let him intend what hee will, if God detesteth that manner of worshipping, it is not to be tendred vnto him, in any sort. The *Israelites* worshipped not the calfe itselfe, but God in the calfe, *Exod. 32. 8.* Yet then *Moses* saith, that they worshipped an *Idoll*.

Secondly he alleadgeth, that in the old Testament, God was worshipped before the *Arke*: and that there he promised to heare the prayers of his people. *Ans.* The reason is not alike. For they had an expresse commandement, giuen them by God, touching Adoration before the *Arke*: and a promise that they should be accepted and heard. But the *Idolater* hath no such commandement, or promise.

Thirdly,

Thirdly he objecteth, that Subjects doe kneele downe before the chaire of estate in the absence of the King or Queene, in token of subiection due vnto them; and therefore much more may they to the Images of God, and Saints in heaven glorified. *Ans.* This reason is also insufficient. For the kneeling before the chaire of estate, is a meere ciuill Testimonie of ciuill worshippe: and being referred to this ende, to shew loyaltye and subiection to lawfull Princes, it stands in force by the commandement of God. But there is no such warrant from Gods word, for bowing to Images; neither is it his will, that they should be tokens, and pledges of his presence.

The second sort of things that be, are the creatures: which must be distinguished into foure kindes. I. Wicked Spirits. II. Good Angells. III. Liuing men. IV. Men departed.

Touching wicked Spirits or Diuells, the Question is, What is the Adoration that is due vnto them?

Ans. They are the enemies of God, and accursed of him; therefore no honour or seruice belongs vnto them, by his will and appointment. And for that very cause, we are to haue no dealing with them at all. Nay, we are vtterly to renounce, and abandon, whatsoeuer things come from the Diuell, or his instruments: as namely all Spells, Charmes, Inchantments, &c. which serue to the working of wonders, and yet haue no such vertue giuen them from God for that end, either by creation, nature, word, or institution.

Now concerning the good Angells; If they did now appeare vnto vs, and wee had certaine knowledge thereof, wee might adore them. But how? onely with ciuill and sociall worshippe. For so we read, Gen. 19. 1. that *Lot seeing two Angells coming towards Sodome, rose up to meete them, and bowed himselfe with his face to the ground.* By which example it appeareth, that though Angels may be adored, yet not with Religious, or that which is mixed with Religious worshippe, but with worshippe purely and meerely ciuill. Whereupon it was, that the Angel refused the worship done vnto him by *Iohn*, saying, *See thou doe it not: I am thy fellow seruant, and one of thy brethren, &c.* Reu. 19. 10. I adde moreouer, that sith at this day, the Angels appeare not vnto vs; we may not worship them at all, either in ciuill or religious manner, albeit we must euer haue a reuerent estimation of them.

As for liuing men, Adoration meere cyuill is onely due vnto them, and that in respect of the gifts of God, which wee see to be in them, as also of their authority and place, which they haue amongst men. This is expressely inioyned in the fift Commandement, *Honour thy father, &c.* and confirmed also by the example of *Abraham*, who stood vp, and bowed himselfe before the people of the land of the Hittites, *Gen. 23. 7.* Prouided alwaies, that this Adoration, be according to the laudable custome of the countrey, where they liue.

But for worship, either simply religious, or mixt, it is in no sort to be yeelded them. Thus *Peter* (when *Cornelius* met him, and fell down at his feete) refused to accept of the honor done vnto him; which notwithstanding was not a diuine, but a mixed kinde of worship, performed vnto *Peter*, in a reuerent opinion of his person, as being more then an ordinarie man, *Act. 10. 25, 26.* In like manner, *Mordecai* the Jew denied to worship *Haman*, because the honour which the King appointed to bee giuen vnto him, was an excesssiue honour, hauing some diuine worship in it, such as was done to himselfe. Of the same sort, is the kissing of the Popes feete, which indeede is cyuill worship, but mixed with religious. For it is tendered vnto him, as to the Vicar of Christ, & one that cannot erre; the like to which, is not done to any Emperour of Potentate on earth.

Lastly, touching dead men, or Saints departed, as *Peter*, *Paul*, and the rest; all the worship we owe vnto them, is no more but a reuerent estimation of their persons, and imitation of their vertues. Religious or cyuill Adoration due vnto them, we acknowledge none; because neither we haue to deale with them, nor they with vs. Therefore Romish Adoration of them wee renounce, as flat Idolatrie; considering it giues vnto them a Diuinitie, making them present in all places, to knowe our hearts, and heare our prayers at all times, which is the prerogative of God alone.

Now for vnreasonable creatures, no Adoration at all appertaineth to them, but only a reuerent, and holy vse of them. For Adoration, is a signe of Subiection of the inferiour to the superiour; but man is their superiour, and therefore hee is to doe them no worship or seruice. And hereupon, we iustly condemne the Adoration of the reliques of Saints, of the bread and wine in the Sacrament, &c.

The third sort of things, is the Worke of the Creature, to wit, Images. Where if it be demanded, what Adoration is due to them? I answer, None at all. Reasons. 1. We haue an expresse inhibition to the contrarie, in the third Commandement, *Thou shalt not bow downe to them, nor worship them, &c.* 2. The superiour must perform no adoration to the inferiour. Now though it should be granted, that they were the Images of God, yet man is a more excellent Image then they, and they are inferiour not onely to him, but euen to the basest sort of creatures. The worme is one of the basest creatures vpon the earth, yet it is a worke of God. The Image is a worke not of God, but of man. Man therefore may as well in all reason, and better, worship the worme, then the Image.

CHAP. XII.

Of Outward Confession.

THE fift Head of Gods outward worshippe, is *Confession*. I meane not the Ordinarie or Ecclesiasticall Confession, but that which is made before the Aduersarie. Concerning which, there be many Questions commonly made.

I. Question.

Whether Confession of faith be necessarie, and when?

Ans. That Confession is necessarie, it appeares by manifest testimonies of Scripture. 1. *Pet. 3. 15. Be readie to giue an answer alwaies to euery man, that asketh you a reason of the hope that is in you.* Here is a flat Commandement, for Confessiō. Again, *Rom. 10. 9. 10. If thou shalt confesse with thy mouth, and beleue with thy hart thou shalt be saued. For with the heare man beleueth vnto righteousness, and with the mouth man confesseth to saluation.* And, *Mar. 8. 38. Whosoever shall be ashamed of me, in this adulterous generation, of him shall the sonne of man be ashamed also, when he cometh*

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commeth in the glorie of his Father, with his holy Angels. This
is graunted of all Diuines, saue onely of some pestilent He-
retikes.

The second part of the Question is, When Confession is to
be made?

For answering whereof, this must be remembred for a
Ground, that there is a distinction to be made, between Com-
mandements affirmatiue, and negatiue. The Negatiue bindeth
at all times, and to all times. For it is not lawfull at any time,
for a man to doe euill. The Affirmatiue binds at, and in all
times, but not to all times. For it commands a dutie to be done,
which neuertheless is not at all times to be done. For exam-
ple: To giue almes, is prescribed, by an affirmatiue comman-
dement, and yet almes are to be giuen onely at fit times, and
occasions. Hereupon it pleased the Lord, to propound part of
the Morall Law, in negatiue tearmes, because negatiues are of
greater force. Now Confession, beeing commaunded not by a
negatiue, but by an affirmatiue commandement, we are not
bound thereunto, at, and to all times, but when iust occasion is
offered.

What then (may some say) are the especiall times, in which
Confession is to be made before the Aduersarie?

Ans. There are two principally, to which all the other may
be reduced. The first is, when we are examined touching our
Religion, by them that are in authoritie, as by Magistrates,
Princes, Iudges, &c. For at such time we are lawfully called to
make confession of our faith, and may doe it with boldnesse.
Thus much the place before-named importeth, where we are
inioyned to be readie to giue an account, &c. 1. Pet. 3. 15. that is,
not to euery Examiner; but to those alone, who haue power
and authoritie giuen them by God, for that purpose. And the
same is implied in Christs speech to his Apostles, *Math. 10.*
19. And ye shall be brought before gouernors and Kings for my sake,
in witnes to them and to the Gentiles. And in this case, not to make
profession of our faith, is in effect to denie Christ, to scanda-
lize the Church, and greatly to preiudice the truth. The se-
cond time of Confession is, when in the want therof, Gods glo-
rie is directly impeached, the saluation of men hindered, and
our neighbour offended. And then we are necessarily to con-
fesse, though no examination be made.

If

If it be here asked, How we may be able to discerne of this time? The answer is; by Christian wisdom, which reacheth vs, that when by our silence, wicked men are emboldened to speake euill of Gods word, and weake ones occasioned to fall from the faith, then is the fittest time, to stand in the defence and maintenance of the truth. Out of these two times & cases, Christians haue libertie not to confesse, but may lawfully conceale their faith; nay (which is more) their persons; by changing their habit and attire, vpon this ground, because the affirmatiue commandement doth not alwaies binde.

Here it is objected; First, that we are saued onely by faith, and therefore confession is not necessarie? *Ans.* We must consider faith two waies. First, as an instrument created in the heart, whereby we apprehend, and apply Christ with his benefits to our selues, for our iustification and saluation. Secondly, faith must be considered more largely, as it is a way, to bring vs to life euërlasting. Now, in the first acception, it may truely be said, that we are saued by faith alone. For there is no grace of God, whereby we take hold of Christ, but faith. But if we take it in the second sense, as a way to life, then we may truely say, that it alone saueth not, but hope, loue, repentance, good workes, and all diuine vertues. In this sense *Paul* saith, *we are saued by hope*, Rom. 8. 24. because by it we wait for our saluation; and hope is the way, in which all must walke that looke to be saued. Again he saith; *Momentany afflictions doe worke vnto vs an eternall waight of glorie*, 2. Cor. 4. 17. But how? Not as causes, but as waies, signes, and markes, that giue vs direction to our iournies end. And thus, The woman is said *to be saued by bearing of Children*, 1. Tim. 2. 15. Which bearing and bringing vp of children, is no cause, but onely a way wherein she must constantly walke to glory. And though in mans iudgement, that may seeme a way of miserie and death, yet indeede it is otherwise, if the Children continue in faith, loue, and holinesse with modestie. Again, the Apostle *James* saith, that *Abrahams faith wrought together with his works*, Iam. 2. 2. which are likewise not to be vnderstood, as working causes, but as testimonies & euidences, declaring and manifesting that he was iust in the sight of God.

Secondly, it is objected, that confession of our faith to God is sufficient. For so Saint *Paul* seemes to say, Rom. 14. 22. *Hast*

thou faith? haue it with thy selfe before God: Therefore confession before man is not needefull. *Ans.* The Apostle speakes not of that faith, whereby we are iustified and saued, but of that which standeth in a perswasion, of the vse or not vse of things indifferent. And this a man may *keepe to himselfe*, that is, he may so vse it, as he shall not thereby offend his brother. That commandement was giuen by *Paul* for those times, when men were not fully perswaded of the vse of Gods creatures, as meates, drinckes, &c. but to these times it is not.

II. Question.

Whether it be lawfull for a man being vrged, to goe to Idol-service, and heare Masse, so as he keepe his heart to God?

Ans. It is not, and I prooue it by the scope of the eight and tenth Chapters of the first Epistle to the Corinthians, where the Apostle disputes the Question, whether the Corinthians might goe into the temples of Idols, and eate of meat offered vnto them, in the meane time not partaking with Idolaters in the worship of the Idols? This he auoucheth to, be vtterly vnlawfull, and for that purpose tells the Corinthians, *That they cannot drinke of the cuppe of the Lord, and of the cuppe of Diuells.* Now as this was vnlawfull for them, so it is vnlawfull for any Protestant, to goe to any Popish assembly, to heare Masse. Againe, God is the Creator of the Body and Soule; therefore he is to be worshipped in both; and consequently we robbe him of his due, when we reserue our hearts to him, & giue our bodies to Idolls. To this purpose *Paul* exhorteth the Romanes, to giue vp *their bodies* a liuing sacrifice, holy, and acceptable vnto God, Rom. 12. 1. Which place vtterly condemneth the errour of some, who thinke, that God will be content with the soule, and that they may bestow their bodie, in the seruice of the Diuell.

But against this Doctrine sundry things are alleadged. The first is, the example of *Naaman*, 2. King. 5. 18. 19. who said to the Prophet, *when I bowe my selfe in the house of Rimmon, the Lord*

Lord be mercifull to me in this thing. To whome *Elisha* answered, *goe in peace.* Here (say some) the Prophet giues leaue to *Naaman*, to worshippinge in an Idols Temple.

To this, there be sundrie answers giuen. Some affirme, that *Naaman* speakes only of Ciuill, and Politike worshippinge; and not of Religious. For his office was to kneele downe in the Temple, that the King might leane vpon his shoulder, when he worshipped the Idoll. And *Naaman* makes open protestation, v. 7. that he will worship no God, but the God of Israel.

Others answer, and that more truely, that *Naaman* doth acknowledge it a sinne, to goe to the house of Rimmon, & therefore he craues pardon for it, at the hands of God, twice together, ver. 18. and withall makes a vow, that he will thenceforth offer, neither burnt offering, nor sacrifice, to any other God, saue onely to the Lord, and hereunto *Elisha* answereth, *Goe in peace.*

Yet further it is answered, that *Naaman* requesteth the Prophet, to pray for him, that he might be constant in the seruice of the true God: and (in case he were drawne against his purpose, by humane frailtie, to bow againe before Rimmon, [with his King] that the Lord in mercie would pardon his offence. And to this the Prophet yeeldeth, saying, *Goe in peace.* As if he should say, *Goe to; I will pray for thee, to this ende and purpose.* This text therefore giues no warrant for bodily presence, in Idolatrous assemblies.

The second Obiection. *Iehu* openly professed the worship of *Baal*, and yet he dissembled, meaning nothing lesse: 2. King. 10. 18. And the Lord commends him, for his diligent execution of that, which was right in his eyes, ver. 30.

Ans. *Iehu* is commended, not for his dissembling, but for his diligence in destroying *Achabs* house, his religion, and the Priests, with all that belonged vnto them; though in other matters belonging to the seruice of God, he departed not from the sinnes of *Ieroboam*.

The third Obiection. Dan. 3. 6. *Nebuchad-nezzar* made a decree, that whosoever would not fall downe and worshippinge the golden Image, should the same houre be cast into the middest of an hotte fierie furnace. Now we doe not reade, that any moe refused to obey but three; and therefore it seemes, that *Daniel* did worship the Image, as well as others.

Ans. Daniel was not accused as the three children were, and for that cause, there is no mention made of his refusal. Again, put the case he had been accused, yet the King tooke no knowledge of his accusation, because he was in fauour, both with him, and the people.

The fourth Obiection. *Paul* together with foure men, that had made a vow, yeelded to purifie himselfe, according to the law of *Moses*, because he would not offend the weake Jewes, *Act. 21. 24.* And yet that Law concerning purification, as also the whole bodie of Ceremonies, was abrogated in the death of *Christ*. Now if he might doe that, which was vnlawfull, for the auoiding of offence; why may not a man goe to Masse, and so prevent the scandall, which may be taken on the behalfe of the Papists?

Ans. It is true, that there was an end put vnto the Ceremoniall law by *Christ*s death; yet it was not at the first wholly to be abolished, but by little and little. Again, the vse of ceremonies, remained as a thing indifferent in it selfe, till the Temple of *Ierusalem* was destroyed by *Titus*, and the Church of the New Testament thoroughly planted. And till both these were accomplished, the vse of the Ceremoniall law was no sinne; provided, that it were not holden, or vrged, as a thing necessarie to saluation.

Now whereas it is said, that we may be present at the Masse, for the auoiding of offence; it may further be answered: first, that we are to doe our duties, though men be neuer so much offended: for it was the rule of *Christ* in like case, *Let them alone, they be the blind leaders of the blind, Math. 23. 16.* Secondly, we ought not to doe euill, that good may come thereof.

The fift Obiection. The Masse is Gods ordinance, appointed by *Christ*, though now it be corrupted by men. *Ans.* It is a most damnable Idol, yea worse then any Idol of the Gentiles; and the adoration performed therein, is most abominable, and hath more affinitie with grosse Gentilisme, then with the Institution of our Saviour *Christ*.

III Question.

Whether any man, especially a Minister, may with good conscience flie in persecution? and if he may flie, when?

Sect. 1.

This Question consisteth of two parts. Touching the first, ^{Whether it be lawfull to flie?} Sundrie men are of opinion, that it is vtterly vnlawfull to flie in persecution; as *Tertullian*, who hath written a whole booke of this argument: and besides him, certaine Heretikes, named *Circumcelliones*, in that part of *Afrike*, which we now call *Barbarie*, and some also of the sect of the *Anabaptists*. But the truth is, that sometimes it is lawfull to flie, though not alwaies. For proofe whereof, consider these reasons.

First, Christs commandement, *Math. 10. 23. When they persecute you in one citie, flie into another.* If it be said, that this commandement was limited to the times, wherein the Apostles preached in *Iewry*, and therefore is temporarie. I answer, No; for there cannot any text of Scripture be brought, to shew that it was euer yet repealed. And the Apostles (who had receiued this commandement, euen after Christs ascension, and the giuing of the Holy Ghost) being persecuted, did flie from one place to another, as we may read, *Act. 9. 2. Corinth. 11*. If it be alleadged, that if this be a commandement to flie, then all must flie; I answer againe, that though the commandement be generall to all persons, and therefore euerie Christian may lawfully shunne apparent danger: yet the same is particular, in regard of circumstances, of time and place. For though al may flie, yetther be some places & times, wherein men may not vse that liberty, as shall appeare after ward.

The second reason, is taken from the example of many worthy men recorded in Scripture. *Jacob* the Patriarch fled from the presence of his brother *Esau* into *Haran*, to *Laban*, *Gen. 27.* and againe, from thence to the land of his fathers, *Gen. 31. Moses*, after he had slaine the Egyptian, fledde out of *Egypt* into

Madian, where he liued 40. yeares, *Exod. 2.* And this was no rash flight, but a worke of faith, *Heb. 11. 27.* *Obadiah* the gouernour of *Ahabs* house, hid a hundreth men of the Lords Prophets, by fiftie in a caue, and fed them with bread and water, when *Iezabel* would haue destroyed them, *1. King. 18. 13.* *Elijah* being in feare of his life, fled from *Iezabel* into Mount Horeb, *1. King. 19. 3.* Againe, in the New Testament, our Sauour Christ being in danger, withdrew himselfe, *Ioh. 10. 39.* and that sundry times, till the hower of his passion was come. *Paul*, when the Iewes tooke counsell together to kill him, was let downe by the brethren in a basket ththrough a wall in *Damascus. Act. 9. 25.* And when the Grecians went about to slay him, hee was brought by the brethren to *Cesarea* and sent to *Tarsus*, ver. 29. 30. Againe, being in danger, he vsed Christian policie to saue himselfe. For, by saying he was a Pharisie, he made a diuision betweene his accusers, the Pharisies and Sadduces, and so escaped, *Act. 23. 6. 7.* And if that were lawfull for him to doe, then is it also lawfull for a man, by flight to saue himselfe, in case of danger, whether he be a priuate man, or a Pastor.

Yet for the better clearing of the Answer, some allegations to the contrarie, are to be examined.

Obiection I. Persecution is a good thing, and that which is good, may not be eschewed. *Ans.* Good things, are of two sorts. Some are simply good, in, and by themselves; as vertues, and all morall duties: and these are not to be eschewed. Some againe, are good onely in some respects. Of this sort are things Indifferent, which be neither commanded nor forbidden, but are good or euill in respect of circumstances. And these may be eschewed, vnlesse we know that they be good for vs. Now, persecution being of this kind, that is to say, not simply good, but onely by accident, may be auoided; because no man can say that it is good or bad for him.

Obiect. II. Persecution is sent of God, for the triall and good of his Church. *Ans.* First, euill things sent of God, may be auoided, if he shew a meane or way, how they may be auoided. For example: God sendeth sickness, famine, the plague and sword; he sends also meanes, and remedies for the preventing, and remoouing of them, as phylicke and foode, &c. And these we may lawfully vse for the said purposes: and in like manner

manner may persecution be auoided, if God offer meanes of escape. Secondly, there is a two-fold Will of God, his *reuealed*, and his *secret* will. By his *Reuealed* will, he hath appointed, that in case of present danger, when meanes of escape be offered, they may be vsed. Now because they that flie lawfully, are assured of Gods *reuealed* will, therefore in obedience thereunto, they vse the meanes to saue themselves from danger. As for his *Secret* will, because it is vnknowne, and therefore vncertaine to vs, we may not rashly presume thereof, and against his expresse will, refuse the means offered, but vse them rather, till God reueale the contrarie.

Obiect. III. To flie in persecution, is a kinde of deniall of Christ, and against confession: he therefore that flies, seemes to make no confession, but rather to denie Christ.

Ans. Christian confession is double, *open*, or *implicit*. *Open* confession is, when a man boldly confelleth his faith, before the Aduersarie, euen to the death. This is the greatest & highest degree of confession; and in it the holy Martyrs in former times, continued euen to the losse of their liues, vndergoing the punishment of death, inflicted vpon them by the Aduersaries of Christ Iesus, for the maintenance of the truth. *Implicit* is, when a man to keepe his Religion, is content to forsake his countrey, friends, and goods. This is a second degree, inferiour to the former, and yet it is a true Confession, acceptable to God. And vnder this kinde, comes Flight in persecution. Whence it appeareth, that lawfull flight in times of danger, is no deniall of Christ, nor yet against Confession. For sometimes it pleaseth God, to call men to professe his name and truth openly, by suffering: sometimes againe, not openly by suffering, but by flying: and this latter way, though it be not so high a degree, as is the former, yet it is in deede and in truth in the measure, a true professiō of Christ, & pleasing vnto god.

Obiect. IV. Our Sauiour Christ commands vs, *Feare not them that can kill the bodie*, Matth. 10. 28. Now if a man must not feare them, then he must not flie.

Ans. The text speaketh not of all feare, but of such feare, as tendeth to Apostasie, and causeth men to renounce faith, and good conscience. Again, it speakes of that feare, whereby man feareth man more then God. Thirdly, it speakes of such feare, as by which a man is vrged to tempt God, by doing some thing

thing that is repugnant to his will, and that out of his calling. Now when the Question is of Flight in persecution, we vnderstand not such a flight, as tendeth to Apostasie, or argueth the feare of man, more then of God, or that is repugnant to Gods will; but that alone, whereby we vse the meanes offered, according to his appointment, lest we should seeme to tempt him, and bring vpon our selues vnnecessary danger. And thus the first part of the Question, is answered.

Sect. 2.

When a man
may flie?

The second is, concerning the Time, when a man may flie, Minister, or other? And for better resolution thereof, we are to remember, that there bee eight Conditions required in Christian Flight, especially that, which pertaines to the Minister.

The first is, if there be no hope of doing good, by his abode in that place, where the persecution is. But while he conceiues any hope of doing good, by teaching, preaching, or otherwise, he may not flie. This, the Minister shall easily discern in Christian wisdom. To this purpose *Paul, Act. 18. 10.* hauing a while preached at Corinth, and finding that the Iewes detested him, & his ministrie, intended a present departure thence. But the Lord appearing vnto him by night, in a vision, warned him to stay: for (saith he) *I haue much people in this citie:* that is, many that are to be conuerted, and brought vnto the faith. E- uery Minister in his place, must haue a speciall care of furthering Gods kingdome, whether it be by flying, or not flying.

The second Condition. Consideration must be had, whether the persecution be *personall*, or *publique*. Personall is that, which is directed against this, or that mans person. Publique, which is raised against the whole Church. If it be directed against the person of the Pastor, hee may vse his liberty. For it may be, that his flight will bring peace to the Church.

But what if the people will not suffer him to flie? *Ans.* They should be so farre from hindering of him in this case, that they ought rather to succour and releue him. Thus when *Demetrius* had raised a tumult against *Paul*, vnder pretence of *Diana*, and he would haue presented himselfe vnto the people, in the common place: the Disciples suffered him not, *Act. 19. 30.*

And

And what care they had of his preservation, the same ought the people to haue of their Pastor, in case of like perill. But if the persecution be common to the whole Church, then hee is not to flie. For it is necessarie, at such times especially, that those which are strong, should support and confirme the weak.

The third Condition. If there be in the Pastor a moderation of minde. For he must take heede of these two extremities, that he be neither overcome with excessive feare, nor through ouermuch confidence, runne headlong into apparent danger. And that he may auoide these extremities, he must first pray vnto God for wisdom, courage, and constancie: and secondly, vse the consent and aduise of the Church, for his direction in this behalfe; that all things may be done in wisdom.

The fourth Condition of lawfull flight is, that the Minister withdraw himselfe onely for a time, and not vtterly forsake his charge, and calling. Yet, if he be principally aymed at in the persecution, hee may lawfully goe apart: and it is the duty of the Church also, to see him conuained away in safetie, till the persecution be ouer. And thus doing, he neither forsakes the Church, nor his calling; but only vseth the meanes of his preservation, for the keeping of faith, and a good conscience. This warrant our Sauour giues to his Apostles, *Matth. 10. 23. When they persecute you in one citie, flie into an other.* The end of that commandement was, that the Apostles might preserve themselves in safety, till they had preached the Gospel to all the cities of Israel, as the next words doe declare.

The fift Condition. If after due triall and examination, hee finde not himselfe sufficiently armed with strength, to resist or beare the extremity. For then hee may retire himselfe into some place of safetie, where he may liue to the glory of God, keeping faith and a good conscience.

The sixt condition is, If he be expelled, or banished by the Magistrate, though the cause be vniust. For subiection is simply to be yellded, to the punishments and corrections of Magistrates, though we do not alwaies tender Obedience to their commandements.

The seauenth is, If God offer a lawfull meanes, and way of escape, and doth (as it were) open a doore, and giue iust opportunity to flie. In this Case not to flie (especially if hee haue
not

not strength sufficient to stand out) is tempting of God.

The eight condition. If the danger be not only suspected, surmised, and seene afarre off; but certaine and present. Otherwise the Pastor falls into the sinne of *Iomah*, who fore-casted dangers in his calling, and therefore prevented them by flying to Tarsus.

These conditions beeing obserued, it may be lawfull both for Pastor, and people to flie in times of persecution.

Sect. 3.

When a man
may not flie?

In the next place it may be demaunded, When a Pastor, or other may not flie?

For answer hereunto, the Signes of vnlawfull flight are to be considered, and they are principally foure.

The first is, when God puts into a mans heart, the Spirit of courage and fortitude, whereby he is resolu'd to abide, & stand out against the force of all enemies. Thus *Paul*, Act. 20. 22. went bound in the Spirit to *Ierusalem*. Where, though he knew that bonds and afflictions did abide him, yet he would not be dissuaded, but vttered these words of resolution: *I passe not at all, neither is my life deare vnto my selfe, so that I may fulfil my course with ioy, and the ministration, which I haue receiued of the Lord Iesus, to testify the Gospel of the grace of God.* This motion of the Spirit is not ordinarie: yet in the time of hot persecution, it hath beene found, in many worthy instruments of Gods glory, as may be seene in the Histories of sundry Martyrs, in the daies of Queene *Marie*. But one especially (of whom I was credibly informed) that hauing this motion, not to stand out, and yet flying: for that very act, felt such a sting in his conscience, that he could neuer haue peace till his death.

The second signe is, when a man is apprehended, and vnder the custodie of the Magistrate. For then he is not to flie, because he must, in all his sufferings, obey the Magistrate.

Here a Question is mooued, Whether a man that is imprisoned, may breake prison?

To this, Popish Schoolemen answer, that he may; if the cause of his imprisonment be vniust. And futable to this assertion, is the common practice of Papists. We on the contrary say, and that truly, that no man being in durance, may vse any vnlawfull

vnlawfull or violent meanes to escape; for we may not, at any hand, resist the Magistrate in our sufferings. Seruants are commanded, to subiect themselues with patience, vnto the vniust corrections of their Masters, 1. Pet. 2. 19. And this reason is giuen; *For it is thank-worthie, if a man, for conscience toward God, endure grieve, suffering wrongfully.* The Apostles, being in prison, vfed no meanes to deliuer themselues; but when the Angel of the Lord had opened the prison dores, then they came forth, and not before, *Act. 5. 19.* And that which Peter and the other Apostles did, must Pastors and other men also doe, in the like case, for Religion sake.

The third signe. When a man is bound by his calling and ministerie, so as in it, he may glorifie God and doe good to the Church by preaching; then he must not flie. For, the duties of a mans calling, must be preferred before any worldly thing whatsoeuer, whether body, goods, friends, or life, &c.

The fourth signe. When God in his prouidence, cuts off all lawfull meanes and waies of flying, he doth then (as it were) bidde that man stay and abide. If say, lawfull meanes; because we may not vse those that are vnlawfull, but rather rest contented, and resigne our selues wholly to Gods wil and pleasure. We must not doe any euill, that good may come thereof; and of two euills, not only not the lesse, but neither of both is to be chosen. So much of Confession.

CHAP. XIII.

Of an Oathe.

THe sixt head of Gods worshippe, is an Oathe: concerning which, three Questions are to be handled.

I. What an Oathe is?

II. How an Oathe is to be taken?

III. How farre forth he is binden, and is to be kept?

Now touching this last point of the forme and life of an Oathe, three Questions are to be answered for the better clearing of the whole doctrine.

Question. Whether an Oathe taken by Christians be lawfull, and to be kept?

Ans. An Oathe by creatures is an Oathe, though vnlawfull.

Sect. 1.

I. Question.

What is an Oathe?

The nature of
an Oath.

An Oathe, is a religious, and necessarie confirmation of things doubtfull, by calling on God, to be a witnesse of truth, and a reuenger of falshood.

First, I call it a Confirmation; for so the Holy Ghost speaketh, *An oath for confirmation, is among men an ende of all strife,* Heb. 6: 16.

Secondly, I tearme it a religious confirmation, because an Oath is a part of Gods Religion and worship; Yea, it is sometimes put for the whole worship of God, Esa. 49: 28. *In that day, shall they sweare by the Lord of hosts, that is, they shall worship the true God.*

Thirdly I adde, a necessarie confirmation, because an Oathe is neuer to be vsed, in way of confirmation, but onely in case of meer necessitie. For when all other humane proofes do faile, then it is lawfull to fetch testimony from heauen, and to make God himselfe our witnesse. In this case alone, and neuer else, it is lawfull to vse an Oathe.

Fourthly, I say, in which God is called upon, as a witnesse of the truth, and a reuenger of falshood. This is added in the last place, because herein alone, stands the forme and life of an Oathe; that in things doubtfull, we call God as a witnesse of truth, and a iust reuenger of the contrary. There be sundry kinds of confirmation, as the affirmation, the asseueration, & the obtestation. And by this Clause, an Oath is distinguished from them all; because in it, we call upon God to give witnesse to the thing auouched: but in the other three we doe not.

Now touching this last point, of the forme and life of an Oathe, three Questions are to be answered, for the better clearing of the whole doctrine.

I. Question. Whether an Oath taken by Creatures bee a true Oathe, and to be kept?

Ans. An Oathe by creatures, is an Oathe, though vnlawfull.
For

For though there be not in it, a direct inuocation of God for witnesse, yet when we call the creature to giue testimony, wee doe then indirectly cal vpon God, because he is seene in them, and looke how many creatures there be in the world, so many signes are they of Gods presence. This answer Christ himselfe maketh, Matth. 23. 21. 22. *He that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon, that is, by God himselfe.*

II. Question. Whether an oath by false gods, be a true oath or no? for example, the oath of the Turke by *Mahomet*; the oath of *Laban*, by the gods of Nachor, that is, by his Idols: when as in them, there is no inuocation of the true God of heauen and earth.

I answer as before; though it be not a lawfull oath, yet it is in value and effect an oath. For though that thing bee a false god indeede, by which it is taken: yet it is the true God, in the opinion of him that sweareth. Thus *Mahomet* is to the Turk in stead of the true God, and is honoured of him as God: and therefore his oath by *Mahomet*, is a true oath. Thus when *Jacob* in the couenant that he made with *Laban*, sweares by the feare of his father *Isaak*, and *Laban* by the Idols of Nachor, *Jacob* accepted the oath which was rendered to him, in the name of a false god; which he would not haue done, if it had not bene an oath at all. And hence the Case is plaine, that swearing by a false god, is an oath: and therefore bindeth the swearer in Conscience, though it be vnlawfully taken.

III. Question. If in euery oath, God ought to be cited as a witnesse, how then can God sweare by himselfe, seeing none can witnesse vnto him?

Ans. This description of an oath, whereby the creature sweareth, includes not that oathe, whereby God sweareth. For the ende why God sweareth, is to binde himselfe (as it were) with a bond vnto man, whereby he would haue man to repute him a lyer, and no God, if he failes and keepe not his promise. Thus the Lord sweares in his wrath, Heb. 3. 11. *If they shall enter into my rest.* The words of the oath, are to be vnderstood with this clause, *If, &c.* then let me be holden as no God, or as a false god. And in this manner is God said to sweare, when he manifesteth to man, that he is content to be counted no God, if that which he avoucheth by oath, be not performed.

Further

Furthermore, in every Oath, there be foure distinct things. First, an Asseueration of the truth; which should bee auouched, though there were no oath taken. Secondly, a confession of the omnipotent presence, wisdom, iustice and truth of God; whereby we acknowledge, that he is the searcher and knower of the heart; yea that he is both witnesse, iudge, and reuenger of falshood and lying. Thirdly, Prayer and Inuocation, whereby God is called vpon, to giue testimony to the conscience of him that sweareth, that he speakes nothing, but the truth. These two actions of Confession and Inuocation, doe make an oathe, to be no lesse a true and proper part of Gods worship, then praier it selfe. Fourthly, Imprecation, in which a man acknowledging God the iust reuenger of a lie, binds himselfe to punishment, if he shall sweare falsely, or speake an vntruth wittingly or willingly.

Now, though these be the distinct parts of an Oath, yet all of them are not expresse in the forme of every oath; but sometimes one, sometimes two of the principall, and the other concealed, but yet alwaies vnderstood. For example: the Prophet *Jeremie* teacheth the people of Israel a forme of swearing, *Thou shalt sweare, The Lord lieth*, *Ierem. 4. 2.* In which, there is expresse onely the second part, Confession, and in that therest are to be vnderstood. Again, the words of *Ruth* to *Naomi*, *The Lord do so to me, & more also, if ought but death depart thee and me*, are onely an Imprecation, in which the other parts are infolded. So, the oathe which God maketh, *Heb. 3. 11.* *If they shall enter into my rest*, is expresse onely by imprecation, & the other parts vnderstood, though they be not mentioned. In common speech betweene man & man, it is vsually auouched (though most wickedly) *If it be not thus or thus, let me be hanged, I would I were dead, I would I might neuer mooue hence, &c.* Now this auouchment, howsoeuer it may be taken, is indeed a forme of swearing, in value and force all one with the oath of God, when he saith, *If they enter into my rest, let me be no God, but a deceiver.*

Sometimes two parts of the foure, are expresse, and the rest vnderstood. *2. Cor. 1. 23.* *Now I call God to record vnto my Soule.* Here Inuocation with Imprecation, is vttered in speech, and the other two conceiued in the minde. By these particulars, we see it vsuall in Scripture, to propound formes of swearing,

by

by expressing some one, or two particular parts in stead of the rest: yet so, as the parts concealed be all vnderstood: for otherwise the oath is not formall and entire.

Sect. 2.

II. Question.

How an Oath is to be taken in a good and godly man?

For the answering hereof, two Rules are to be remembred.

The first Rule. He that will take an Oath by the name of God, must sweare *in truth, in iudgement, in right conscience.* Jer. 4. 2. Here three vertues are required in a lawfull Oath.

First, that it be made *in truth.* And wee must know, that there is a double truth: the one, *of the thing spoken;* the other, *of the minde* wherein it is conceived. Truth *of the thing* is, when a mans speech is framed according to the thing, as it is indeede, or as neare as possibly may be; and that because God is truth in selfe: This is called by Schoolemen, *Logical veritie.* Sometimes by reason of mens frailtie, this truth is wanting, because we know not things as they are. The truth *of the minde* is, when a man speakes or sweares as he thinketh, or is in conscience perswaded of the thing: and this the Schoolemen terme, *Morall veritie.* Now, though the first of these two be wanting, yet the latter must necessarily be in an oath, least we fall into perjury.

The second vertue is *Iudgement,* that is, prudence or wisdom. This Iudgement requires discretion, and consideration, principally of five things. First, of the thing in question, which is to be confirmed. Secondly, of the nature of the oath, that is taken. Thirdly, of the minde, and true meaning of him that sweareth. Fourthly, of the particular circumstances, of time, place, and persons, when, where, & before whome he sweareth. Fifthly, of the event or issue of the oath. All these are duly to be regarded, that we sweare not rashly, or vnadvisedly.

The third is *Iustice:* wherein also care must be had of two

things. First, that the point to be confirmed, be lawfull. And it is then lawfull, when it may stand with pietie, and charitie. Secondly, that the occasions of taking the oath, be also iust, and they be chiefly foure. I. When it may further Gods glorie and worship: or serue to prooue some doctrine of saluation, in whole or in part. II. When it may tende to the furtherance of brotherly loue, or to the preservation of our neighbours life, goods, or good name: or further, to the confirmation of some league, couenant, or contract made betweene parties, vpon good ground, and for good and necessarie purposes. III. When it serueth, to releue a mans owne priuate necessitie: as when one sweares to maintaine his owne good name, goods, or life: to confirme his owne faith and truth in contracts. An example hereof we haue in *Paul*, who to confirme the Romanes, in the perswasion of his loue and care of their saluation, saith, *God is my witnesse (whome I serue in my spirit, in the Gospell of his Sonne) that without ceasing, I make mention of you*, Rom. 1. 9. And againe, to keepe his owne credit and good name, among the Iewes, *I say the truth in Christ, I lie not, my conscience bearing me witnesse, in the holy Ghost*, Rom. 9. 1. IV. When the Magistrate doth exact it, by order of iustice. This, though it be a iust occasion, and warrant of an oath, yet three Caueats are in it to be obserued.

First, that the oath be administred lawfully, not against pietie or charitie. Secondly, he which takes an oath, rendered by by the Magistrate, must sweare according to the minde and meaning of the Magistrate who exacts the oath, and not according to his owne priuate intent. Thirdly, he must not sweare ambiguously, but in a simple sense, so as the words of his mouth, may be agreeable with that, which he conceiueth in his heart. *Psal. 15. 2*. And whatsoeuer oath is taken without obseruation of these Caueats, the same is not taken in truth, but in fraud and deceit. Popish teachers affirme, that in some cases, they may sweare in a doubtfull meaning: And this they practise in time of daunger, when beeing conuented before the Magistrate, and examined, they answer *Yes* in word, and conceiue a negation, or *No* in their mindes. A practice most impious, and flat against this excellent Rule of the Prophet, that a man should sweare in truth, iudgement and iustice.

The Second Rule is, That the forme in which the oath is

propounded, must be a plaine, simple, and direct forme, wherein God is directly called to witnesse. For his worshippe is directly to be given to him: and therefore the oath also, beeing an Invocation of his name, and a part of his worship, is directly to be made.

That the meaning of this Rule, may the better appeare, one Question is to be answered; Whether in the Forme of an oath, a man may not sweare, directly by creatures, and indirectly by God?

Most of the Popish sort, and some Protestants hold, that he may. But the truth is otherwise. *I say unto you* (saies our Saviour) *sweare not at all: neither by heaven—nor by the earth—nor by thy head, &c. Math. 5. 34.* In which words, he forbids all indirect oathes, whereby men sweare directly by creatures, and indirectly by God: for so did the Pharisees. Again, if a man might sweare by creatures, and conceale the name of God, it would diminish his Maiestie and authoritie; and much deceit might be vsed: for the swearer might say, that he sware not, but only vsed an obtestation.

Against this it is objected, I. That *Ioseph* sware by the life of *Pharaoh*, *Gen. 42. 25.* therefore it may seeme, that oathes by creatures are not vnlawfull. *Ans.* First, it may be said, that *Ioseph* sinned in so swearing: for therein he imitated the Egyptians, who sware by the life of their King. Secondly, it may be answered, that *Ioseph* doth onely make an alleueration, and not an oath.

Obiect. II. The Church in the Canticles takes an oath, by the Creatures. *Cant. 2. 7. I charge you, daughters of Ierusalem, by the roes, and by the hinds of the field, &c. Ans.* It is no oath, but an obtestation, whereby the Church calls the creatures, to witnesse her earnest affection to Christ. The like is made by *Moses*, *Deut. 30. 19.* when he saith, *I call heaven and earth to record against you this day.* And by *Paul*, in his charge to *Timothy*, *1. Tim. 5. 21. I charge thee, before the elect Angels.* In which, and the like speeches, there is no swearing, but a kind of citation, or summoning of the Creatures as witnesses. And there is great difference betweene an oath, and an obtestation. In the Obtestation, there is no more, but a calling of the creature to giue testimonie, the matter beeing already apparant and manifest. But in an Oath, where the matter is not so manifest, God is made not onely a

witnes, but also a iudge and reuenger.

Obiect. III. Saint Paul sweares by his reioycing in Christ. 1. Cor. 15. 58. which reioycing was a created passion, or a creature. *Ans.* That was also an obtestation, or a word of auouchment, and asseueration; and not an oath. For it is all one, as if he had said thus; My sorrowes and afflictions, which I indure for Christ, would testifie (if they could speake) that as certainly as I reioyce in Christ, so certainly I die daily.

Obiect. IV. Abigail sware to Dauid by the creature; *As the Lord liueth, and as thy soule liueth.* 1. Sam. 25. 26. *Ans.* The former part of her speech, may be called an oath: but the latter is only an obtestation, or earnest auouchment, ioyned with an oath.

Now, although it be in no sort lawfull to sweare by creatures: yet when a man sweareth directly by God, he may name the creatures in way and forme of an oath; specially, if he make them as his pawnes, and pledges, set before God, that he may in iustice, be reuenged vpon him in them, if he lieth and sweareth not a truth.

Sect. 3.

III. Question.

How farre-forth doth an Oath binde, and is to be kept?

When an oath
bindes,

The answer to this Question is large; and therefore for orders sake I distinguish it into two parts: and first I will shew when an oath bindes, secondly when it bindeth not.

For the first; An Oath taken of things certaine, lawfull, and possible, is to be kept, yea and bindes alwaies, though it be tendered euen to our enemies. To this purpose God hath giuen speciall Commandement in sundry places. Numb. 30. 3. *Who-soeuer sweareth an oath, to binde his soule by a bond, he shall not break his word; but shall doe, according to all that proceedes out of his mouth.* Math. 5. 33. *Thou shalt not forswear thy selfe, but shalt performe thine oathes vnto the Lord.* Exod. 20. 7. *Thou shalt not take the name of the Lord thy God in vaine; that is, lightly and rashly.* But Gods
name

name is taken in vaine, when an oath made of things lawfull and possible is not kept; *David*, at the humble request of *Shimei* (who had before cursed him) pardons his fault for the time, and sweares to him that he should not die, *2. Sam. 19. 23.* *David* made conscience of this oath, knowing himselfe to be bound thereby, and therefore till his death he kept it; onely hee charged *Salomon* not to count him innocent, *1. King. 2. 9.*

Now for the better clearing of the answer, we are to consider foure particular cases touching this point.

I. Case. What if a man take an oath by false Gods, whether is he bound to keepe it, yea or no?

Ans. He is, and the reasons are these; First from the like. There was a question among the Scribes and Pharises, *Math. 23. 16.* whether a man swearing by the creature were a debter or no? The Pharises taught, that if a man sweare by creatures, the oath did not binde; But Christ *vers. 20.* affirmeth, that he that sweares by the Temple, or by the Altar, or by heauen, sweares by God indirectly, and so takes an oath, though not a lawfull oath; and thereupon remaines bound, and is a debter: now by proportion he that sweares by false Gods, sweares by God indirectly, because the false God is, in the opinion of him that sweares, a true God, and so his oath bindeth, and is to be kept. Secondly, *Abraham* accepts the oath that *Abimelech* tendereth vnto him in the name of a false God, *Gen. 21. 23.* So doth *Jacob* accept of the oath made vnto him by *Laban*, *Gen. 31. 53.* which they would not haue done, if their oathes had not been sufficient bonds, to binde them to obseruation, and performance.

It will be said; He that admits of an oath by an Idoll, doth communicate in the sinne of him that sweareth. *Ans.* In case of necessitie, a man may admit of such an oath, without sinne. A poore man, beeing in extreame want, borroweth of an vsurer vpon interest. It is sinne to the vsurer to take it; but it is not so in the poore man, who is compelled by the vsurer to giue interest: Thus the poore man doth vse well the iniquitie of the vsurer: So it is in an oath; A Godly man may well vse, and take benefit by the wicked oathes of Idolaters, so farre forth as they shall serue for the ratifying, and confirming of lawfull couenants.

II. Case. If a man take an oath, and afterward endure hurt

or damage by it, whether is he then bound to keepe his oath or no?

Ans. If the losse be but temporarie and private (the oath beeing made of a thing lawfull) it must be indured. For *David* reckoneth it among the properties of a good man, That he sweareth, and changeth not, though it be to his hurt, *Psal.* 15. 4.

And here a difference is to be made betweene a promissorie oath, and a single promise. A single promise may be reversed by the will, and consent of him, to whome it is made; but a promise made by an oath, is to be kept, though losses and hinderances ensue thereupon. For, the reuerence we beare to the name of God vsed in the oath, ought to be of greater force with vs, then any priuate hinderance or inconuenience, which may befall vs, vpon the performance of the same.

III. Case. Whether doth an oath binde conscience, whereunto a man is drawne, by fraud and subtiltie?

Ans. If the oath be of things lawfull and possible, it bindeth and is to be kept, though we were induced to it by deceit. *Ioshua* deceived by the *Gibeonites*, was brought to make Couenant of peace with them, and to bind it by an oath: Now perceiving after three daies, that they had wrought it by craft, he would not touch them, in reuerence of the oath, that he had taken. *Iosh.* 9. 18. 19. 20. And about 300. yeares after, when *Saul* had slaine certaine of the *Gibeonites*, the *Israelits* for that fact were punished with three yeares famine; which could not be staied, till seauen persons of *Sauls* house were hanged vp in *Gibeah* 2 *Sam.* 21.

IV. Case. What if a man take an oath by feare and compulsion, is he to keepe it, yea or no? For example. A man falling into the hands of theeues, for the safetie of his life, is vrged to take a solemne oath, that he will fetch and deliuer them some portion of money, and withall neuer disclose the parties: The oath beeing thus taken, the Question is, whether he be bound to keepe it?

Ans. Some Diuines are of opinion, that the oath is to be kept, and some say no: but generally it is answered, that it must be kept, because this feare did not abolish the consent of his will. But if it be alleadged, that in so doing, he shall hurt the Common-wealth: Answer is made, that if he do not sweare secretly, he may in probabilitie bring greater damage to the weale

weale publicke, in depriuing it of a member, by the losse of his owne life. But it will be said, by this meanes he maintaines a theefe. *Ans.* Be it so: yet he remaines excusable, because that was not his intent, but onely to preferue his owne life, to the good of the Common-wealth.

Thus the most and best Diuines doe hold. But for my part, I leaue it in suspense; though it seemes in likelihood, that the partie which sweares silence, doth after a sort maintaine theft, and communicate with the sinne of the robber: & further giues occasion, that others may fall into the like hazard and ieopardie of their liues. And so much of the first part of the Answer.

The second part of the Answer to this third maine Question followes: namely to shew, when an oath bindes not. An oath doth not binde in fixe Cases.

When an
Oath binds
not?

I. When it is against the word of God, and tends to the maintenance of sinne. The reason is, because when God will not haue an oath to binde, it must not binde: For an oath must not be a bond of iniquity. Hereupon *David* hauing sworne a rash oath, to destroy *Nabal* & his house, and being staied from it by the Lord in the meanes of *Abigail*, he praiseth God in this manner: *Blessed be the Lord God of Israel, which sent thee this day to meete me, and blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to shed blood.* 1. Sam. 25. 32, 33.

II. If it be made against the wholesome lawes of the Common-wealth, because euery soule must be subiect to the higher powers, *Rom.* 13. 1.

III. If it bee taken of such persons, as want reason: as of children, mad-men, or fooles, because they know not what they sweare: and there can be no binding of Conscience, when hee that sweareth wanteth reason to discern what he doth.

IV. If it be made by those, who are vnder the tuition of their superiours, and haue no power to binde themselves: as by children, which are vnder the gouernment of their parents. For these are a part of their parents goods, and therefore not fit to vndertake an oath, without their consent. Neither are they to choose a calling, or make any contract of themselves, but onely by the direction & aduise of their parents; though some of the Popish sort do erroneously teach, that a child may bind himselfe by oath, to become a Monke of this or that order, without Consent of Parents.

V. If it be made of things impossible: for then it is a vaine oath.

VI. If at the first it were lawfull, and afterward become impossible and vnlawfull. For such oathes God himselfe may be said to reuerse. Thus if a man binde himselfe by oath to liue in single life without marriage, and after findes that God hath not giuen him the gift of continencie; in this case, his oath becomes impossible to be kept and therefore beeing reuersed by God, and becoming vnlawfull, it may be broken without impietie.

To these sixe, the Papists adde two other. The first, when the oath is made vpon custome. And they put this example; If two men going out of a dore or ouer a bridge, the one sweares by God that he will not goe first; likewise sweares the other: yet at the last after contention, one of them goes first. In this case, saies the Papist, the oath bindes not. *Ans.* Custome cannot make that which is sinne, to be no sinne, or periurie, to be no periurie: but rather doubles the sinne, and makes it aboue measure more vile and abominable; and they that giue themselves to this vsuall, and customable swearing, cannot but oftentimes become guiltie of flat periurie.

The Second Case is, when the Superiour power, that is, the Pope, or other inferiour Bishops, giue order to the contrarie, by relaxation or dispensation. *Ans.* It is false. For in euery lawfull oath there is a double bond; one of man to man, the other of man to God. Now if in the oath taken, man were onely obliged to man, the oath might be dispenseable by man: But seeing man, when he sweareth to man, sweareth also to God, and thereby is immediately bound to God himselfe; hence it followeth, that an oath taken, cannot haue release from any creature. Therefore our Sauour Christs commandement is, *Thou shalt not forswear thy selfe, but shalt performe thy oathes, to whome? to the Lord. Math. 5. 33.* And the oath that passed betwene David and Jonathan, is called, *The Lords oath, 2. Sam. 21. 7. and 1. Sam. 20. 8.* God will haue the oath to binde, as long as seemeth good vnto him; yea and cease binding, when it pleaseth him. And that which himselfe bindeth, or will haue to be bound, no creature can loose; *The things which God hath coupled, let no man separate. Mat. 19. 6.* And herein the Pope shewes himselfe to be Antichrist, in that he challengeth power to dispense

pense with a lawfull oath, made without error or deceit, of things honest and possible.

Out of this answer, another Question may be resolved; namely, when doth a man commit Periurie?

Ans. 1. When a man sweares that which he knowes to be false. 2. When he sweares that, which he meanes not to doe. 3. When he swearing to doe a thing, which he also meanes to doe, yet afterwards doth it not. In these three, the not performing of an oath made, is flat periurie.

That we may yet be informed, concerning the sinne of Periurie, one Question of moment is to be skanned. In Societies and Corporations, there be Lawes and Orders; to the keeping wherof, euery one admitted to an office, takes a corporal oath: Afterward it falls out vpon occasion, that he breakes some of the said Statutes: The Question is, whether he be not in this case periured?

Ans. Statutes are of two sorts: Some are principall or fundamentall, which serue to maintaine the state of that bodie or Corporation. Others lesse principall, or mixt, that serue for order or decencie. In the statutes principall, the law-maker intends obedience simply; and therefore they are necessarie to bee kept. But in the lesse principall, he exacts not obedience simply, but either obedience, or the penaltie, because the penaltie is as much beneficiall to the state of that body, as the other. The breach of the former makes a man guilty of periurie: but it is otherwise in the latter, so be it the delinquent party be content to beare the mulct if it be imposed. Thus students and others belonging to such societies, may in some sort excuse themselves, from the sinne of periury, though not from all fault, in breaking some of the lesser locall statutes, else fewe could liue in any societie without periurie.

Yet one more Question is propounded touching periurie, whether a man may exact an oath of him, whome he feares or knowes will forswear himselfe. *Ans.* A priuate man must not: but a Magistrate may, if the partie offer to take his oath (not being vrged thereto) and be first admonished of the grieuousnesse of the said sinne of periurie. In the execution of Ciuill Iustice, Magistrates must not stay vpon mens sinnes: Moses expected not the Israelites repentance, for their Idolatrie: but presently proceeded vnto punishmēt. Neither must the pulke good of

CHAP. XIV.

Of Vowes.



He Seuenth head of the Outward worshippe of
God, is concerning a Vowe. All the Questions
whereof may be reduced to these foure:

I. Question.

What is a Vowe?

Answer. A Vowe, is a promise made to God of things law-
full and possible. I call it a *promise*, to distinguish a vowe from a
single purpose. For a purpose may be changed, but a vow law-
fully made cannot. Againe, there is great difference betweene
these two: for in a vowe, there is first a purpose to doe a thing:
secondly, a binding of our selues to doe that we purpose. For
this cause I tearme it a *promise*, because it is a purpose with a
bond, without which there can be no vowe made.

In the next place I adde, a promise made to God; not to Saint,
Angel, or Man. The reasons are these: First, a vowe is proper-
ly the worke of the heart, consisting in a purpose. Now God a-
lone knowes the heart, and he alone is able to discerne of the
purpose and intent of the same: which no Angel, Saint, or o-
ther creature can possibly doe. Secondly, when the vowe is
made, none can punish and take reuenge of the breach therof,
but God. Thirdly, in the old Testament, the Iewes neuer vow-
ed, but to God; because the vowe was a part of Gods worship:
Deut. 23. 21. *When thou shalt vowe a vowe vnto the Lord thy God,
thou shalt not be slacke to pay it: for the Lord thy God, will surely re-
quire it of thee, and so it should be sinne vnto thee.* Where by the
way, wee may take notice of the superstition of the popish
Church, that maketh vowes to Saints and Angells: which
is in effect to make them gods, and to worship them as the
Iewes worshipped God in the old Testament.

II. Question.

II. Question.

Whether a Vowe, be now in the newe Testament, any part of Religion, or Gods worship?

The answer is threefold.

First, if a vowe bee taken for a promise of morall obedience; the answer is, that a vowe is indeede the worshippe of God, and so shall be to the end of the world. For as God (for his part) promiseth mercie, in the couenant of grace: so we in Baptisme, doe make a vowe, and promise of obedience to him, in all his commandements; and therefore *Peter* calleth Baptisme a *stipulation*, that is, the promise of good conscience to God. This promise once made in Baptisme, is renewed so oft as we come to the Lords Supper, and further continued in the daily spirituall exercises of Inuocation, and Repentance.

But it may be said, we are already bound to the obedience of the Law by order of diuine Iustice; therefore we cannot further binde our selues. *Ans.* He that is bound by God, may also binde himselfe. *David* though hee was bound by God in conscience, to keepe the Law, yet he bindes himselfe freely by oath, to helpe his owne weakenes, and to keepe himselfe from falling, when he saith, *I haue sworne, and will performe it, that I will keepe thy righteous iudgements*, Ps. 119. 106. And the same bond is no lesse necessary and behoofefull for vs, if we consider how prone and readie we are to fall from the worship of God.

The second Answer. If a vowe be taken for a promise of some ceremoniall duty, as of Sacrifices and Oblations, or of giuing house, lands, and goods to the Temple; then we must put a difference betweene the Olde Testament and the New. In the Olde Testament, the vow of such duties, was part of Gods worshippe; but in the New it is not, and that for these Reasons:

First, the Iewish ceremonies were to the Iewes, a part of Gods worshippe: but to vs Gentiles they are not, considering they are all in Christ abolished, and none of them doe now stand

stand in force by Gods Law to vs. Thus the Passecouer was a ceremonie, or seruice, appointed by God to be obserued of the Israelites and their posteritie, *Exod. 12. 24, 25.* and therefore stood as a part of Gods worshippe to them for a perpetuall ordinance. But to vs in the new Testament, both it and other Legall ceremonies are abrogated, and we haue onely two Sacraments to be administred and receiued, as scales of the Promises of God, and parts of his worshippe, Baptisme, and the Supper of the Lord.

Secondly, that which is not commended vnto vs by God, *in the name of worshippe*, is no worshippe to vs. Now, the ceremonies of the Iewes, are no where commended vnto vs in that name; and therefore it is a vaine thing for any man to vowe the obseruation thereof.

Thirdly, voves of ceremoniall duties, did, in a peculiar manner, and vpon speciall respects, pertaine to the Iewes. Hereupon, when they vowed House, Lands, Goods, &c. to the vse of the Temple, this they did, as beeing the Lords Tenants, of whom alone they held their possessions: and hereby they acknowledged and also testified their Homages and seruices due vnto him. And this particular respect concerneth not the Church and people of the New Testament: whence it followeth, that they are not tyed by the same bond, to performe worship vnto God, by the voves of ceremonies, gifts, oblations, and sacrifices.

The third and last part of the Answer. If a vowe bee taken for a promise, of some bodily and outward worke, or exercise, as fasting, giuing of almes, abstaining from certaine meates & drinckes, &c. then it is not any part of Gods worship, but onely an helpe, stay, and furtherance of the same. For first, wee haue libertie of conscience in Christ, to vse or not to vse, all indifferent things. Now Gods worship is not a thing of that nature, but absolutely necessarie. Secondly, *Paul, 1. Tim. 4. 8.* affirmeth, that *bodily exercise profiteth little, but godlines is profitable for all things*: In which words, he opposeth godlines to bodily exercise, and therefore godlines, or the worship of God, consisteth not in them.

But the words of *Dauid* are alleadged to the contrary. *Psal. 76. 11. Vowe and performe vnto the Lord your God.* Where wee haue a double commaund, one to make Vowes, another to pay

pay them. To which I answer: first, if *David* speaketh of the vowe of all morall duties, then the Commandement concerneth every man; because the thing commanded, is a part of Gods worship. For it is as much as if he had said, Vow thankfull obedience vnto God, and performe it. Again, if the place be meant, of the vowe of ceremoniall duties, then it is a commandement peculiar to the old Testament, and so bindes the Jewes onely: howbeit not all of them, but onely such as had iust cause to make a vowe: for otherwise they had libertie to abstaine from vowing, Deut. 23. 22. *When thou abstainest from vowing, it shall be no sinne vnto thee.* Of one of these two kindes, must the place alleadged necessarily bee vnderstood, and not of the third, which is of bodily exercise: for then it should reuerse Christian libertie in the vse of things indifferent: which no Commandement can doe.

By light of this Answer, we may discern the errour of the Popish Church, which maketh Vowes a part of Religion, and the worship of God. Nay further, it teacheth that some vowes as namely those of Pouertie, Continency, Regular Obedience to this or that Order, are workes of merit and supererogation, tending to a state of perfection, euen in this life; and deseruing a further degree of glorie in heauen, then the worke of the Morall Law.

III. Question.

When a Vowe made, doth binde, and when not?

Before I giue answer to the Question, I will lay downe this Ground:

In making of a lawfull Vow, foure Conditions are to be observed.

The first, concerneth the person of him that voweth; that he be a fit person. His fitnesse may be discerned by two things. First, if hee be at his owne libertie (as touching the things whereof he makes his vowe) and not vnder the government of a superiour. Thus in the Old Testament, if a daughter had

made

made a vowe, without the consent or allowance of her father, it might not stand in effect, *Numb. 30. 4. 5.* Secondly, if the party keeps himselfe within the compasse of his calling general and particular. Hence it followes, that Vowes of going a Pilgrimage, to worship this or that Idol, in this or that place (for example, *S. Iames of Compostella*, and the *Ladie of Loretto*, &c.) are utterly vnlawfull: because such persons, by this practise, doe leaue their calling and condition of life, and take vpon them a calling, not warranted by the Lord.

The second Condition is, concerning the matter of a Vow. It must be Lawfull, Possible, and Acceptable to God. Hereupon it followes, that there be foure things, which cannot bee the matter of a Vow. The first is Sinne. Thus the Iewes bound themselves with a Vow, *that they would neither eate, nor drinke, till they had killed Paul*, *Act. 23. 12. 14.* This their vowe was nothing else, but a threatning of God himselfe: and therefore vtterly vnlawfull. Secondly, Trifles, and light matters: as, when a man voweth, not to take vp a straw, or such like. And this is a plaine mocking of God. Thirdly, things impossible: as to flie, or to goe on foote to Ierusalem. Fourthly, things mecrely necessarie: as to die, which cannot be auoided.

The Third, is touching the Forme of a Vow. It must bee *voluntarie*, and *free*. And that it may be so, three things are necessarily required. First, that it be made in iudgement, that is, with reason and deliberation. Next, that it be done with consent of will. And thirdly, with libertie of conscience.

Hence it appeares, that the Vowes of children, mad-men, & fooles, or such as are taken vpon rashnes, or constraint; also the vowe of perpetuall abstinence from things *simply* indifferent, are all vtterly vnlawfull. For, the first sort are not done vpon iudgement, the next without due consideration, and the last are greatly preiudiciall to Christian libertie.

The Fourth concernes the Ende, which is, not to be a part of Gods worship; but onely a stay and proppet to further and helpe vs in the same. Now there be three particular Endes of a vow. First, to shew our selues thankfull to God for blessings receiued: secondly, to preuent sinne to come, by keeping sobriety and moderation: thirdly, to preserve and increase our faith, prayer, repentance, and obedience.

This Ground being layde, the Answer to the Question propounded

pounded, is this: When in vowing, we obserue the conditions pra-required, the vow is lawfull, and consequently bindes the partie vowing, so as if he keepe it not, he dishonoureth God. But when the said Conditions, doe not concur in the action of vowing, it becomes vnlawfull, and the party remaineth free, and not bound to performance.

Here by the way, a Question of some moment is made: Whether *Iephre* vpon his Vow, did offer his Daughter in Sacrifice, or no? considering that it is plaine, euen by the light of Nature, as also by the doctrine before taught, that a man is bound by the vow which he maketh.

This Question admitterh sundrie answers, according to the diuerse opinions and iudgements of men, vpon the place written, *Judg. 11*. And my purpose is not to examine that which others haue brought in way of resolution, but briefly to deliuer that which I take to be the truth. I answer therefore that *Iephre* did not offer his Daughter in Sacrifice vpon his vow: but onely dedicated her vnto God, after the manner of the Nazarenes, to the end of her daies: to lead her life apart in a single estate. The truth of this answer will appeare by these reasons:

First, in the 37. verse of the chapter, the daughter of *Iephre* craues leaue of her father, to goe apart into the mountaines, for two moneths space, to bewaile her virginity. Where it may be obserued, that shee went not to deplore the losse of her life, but her future estate and condition, because shee was (vpon her fathers vow) to liue a perpetuall single life. And why? surely, because (as the text saith, vers. 39.) shee had not knowne a man: and it was accounted a curse in Iudea, for a woman alwaies to liue vnmarried.

Secondly, in the last verse it is said in our common English translation, that the daughters of Israel went yeare by yeare, to lament the daughter of *Iephre*. But I take it, it may be as well, or better translated out of the Hebrue, *they went so to talke or conferre* Le. thannoth. with her, and so to comfort her: and that this interpretation So it is expounded by the Hebrew Doctors. may not seeme strange, the very same word is obserued in this sense, *Judg. 5. 11*. there shall they *talke or conferre* of the righteousness of the Lord. Now if they went yeare by yeare to comfort her, then shee was not put to death. Q. in. in. Iud. 11. 40.

Thirdly, *Iephre* is commended by the holy Ghost, for the excellencie of his faith, *Heb. 11. 32*. and that out of the same historie.

historic. Now the commendation of his faith, and the unnatural murder of his daughter, cannot stand together.

But it will be said, that *Jephth* vowed, that whatsoever came out of his dores to meete him should be the Lords, and hee would offer it for a burnt offering, v. 31. *Ans.* The words may more truely bee read thus; *or I will offer it in sacrifice.* And the meaning of the vow was this: That thing which first meeteth me, if it be a thing to be sacrificed, I will sacrifice it; if not, I will dedicate it to the Lord. For it seemes to consist of two parts, wherof the latter is coupled to the former, by a discretive conjunction, as the Grammarians speake. In this maner, the word is else where taken, so as it may either way bee expounded. In the fourth commaundement, *Exod. 20. 10.* in our common translation it is read, thou *and* thy sonne, *and* thy daughter; but out of the Ebrue, it may be translated either *and*, or *or*.

It will be said againe, that *Jephth* rent his cloathes, because his daughter mette him, when he returned from the victorie. *Ans.* That was in regard of her vowed virginie: which was a curse among the Iewes. And besides, he had but one daughter, and by this meanes of sacrificing her, all hope of posteritie after him was cut off.

But it seemes, that Monasticall vowes of virginie, by this example are lawfull. *Ans.* Indeepe the custome of vowing virginie began in those daies: but they thought it not a state of perfection, but rather an estate of miserie, as may appeare, in that he rent his cloathes, when shee mette him, & the daughters of Israel went to comfort her, as being now in a woeful and miserable estate.

Vpon these Reasons, I conclude, that *Jephth* did not offer vp his daughter in sacrifice, but onely set her apart, to liue a single life, to the honour and seruice of God. And *Jephth* might know euen by the light of nature, that it was a sin to vow his daughters death, and a double sinne to kill her.

IV. Question.

*Whether Monasticall or Monkish
vowes binde or no?*

To this the Papists answer affirmatiuely, placing the greatest part of their religion, in practice & obseruance of these vowes.

That

That we may know them the better, they are in number three. The first is, the vowe of continency, whereby a man renounceth Mariage for euer, and voweth vnto God perpetuall virginitie. The second, of Voluntarie Pouertie, which is, when a man giueth ouer all propertie of his goods, and bindes himselfe to liue by begging. The third is, of Regular obedience, when a man resignes himselfe in conscience; to be ruled by another, and to keepe some deuised order, in all actions and duties pertaining to religion.

Now the Question beeing, whether these voves binde or no? I answer in a word, they doe not, and that for these reasons:

I. First, they are flat against the law of God, which I make manifest in the particulars. The vow of perpetuall chastitie, is expressely against Gods commandement, 1. Cor. 7. 9. *If they cannot abstaine let them marry for it is better to marry then to burne.* To this text the Papists answer, three waies.

First they say, that this place of scripture, is onely a diuine permission, and not a commandement: we reply againe directly, that it is a plaine commandement: For the intent of the Holy Ghost in that text, and in the whole Chapter is, to ordaine a necessarie remedie for incontinencie, which Paul calles *burning*, and for the auoiding of fornication, which brings destruction to the soule. And for that purpose, he speaks not in permitting manner, but in imperatiue tearmes, *Let them marrie.*

Secondly, they answer, that the words concerne onely incontinent persons, that commit fornication. We on the other side affirme, that they are not onely given to them that liue incontinently, but to all persons which are subiect to *burning*, which *burning* may be without incontinencie.

For the better vnderstanding whereof, let it be considered, that there be three distinct degrees of lust in man. The first is, when the temptation is first receiued to the minde. The second, when the same temptation preuaileth, though with some resistance & trouble of the minde and conscience, which also (though no outward offence as yet follow) is a degree of burning. The third is, when the temptation so farre preuaileth, that the heart and will are ouercome, and the duties of religion for the time vtterly hindred: This is the highest & worst kind of burning. And if we consider these degrees well, it will

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easily

easily appeare, that there may be burning without incontinent living.

Thirdly, they answer, that this text speaketh not of persons that are free, but of those alone, who are bound from Mariage by solemne vow: we contrariwise affirme and hold, that the words are generall, and plainly directed to all persons, bound by vow or otherwise; and that appeares by vers. 35. where he saids, *I speake not this to range you in a snare.* These words doe shew, what *Pauls* minde was, touching the vow of perpetual virginitie. For he leaues euery man according to Gods ordinance, to his owne libertie, willing none by vow to binde himselfe from the vse thereof.

Now for the vow of Regular Obedience, that also is against the word of God. *1. Cor. 7. 27. Ye are bought with a price, be not the seruants of men.* Where the Apostle forbiddes vs, to subiect our hearts and consciences, to the lawes and ordinances of men, in matters of Religion; and consequently ouerthroweth the vow of Regular obedience. For, in that a man bindes himselfe to be ruled (in all things belonging to Gods worship) according to the will & pleasure of his Superiour, yea to eate, drinke, sleepe, to be cloathed, &c. according to a certaine rule giuen and prescribed by him; whereas in regard of conscience we are bound onely vnto God.

Lastly, the vow of voluntarie Pouertie, is also a plaine abuse of Gods owne ordinance and appointment, *Deut. 15. 4. that there should be no begger in Israel.*

But it may seeme, that this law is not perpetuall. For in the New Testament we read, that there were beggers, as namely one, that was laid at the gate of the Temple, daily to aske almes, *Act. 3. Ans.* This Law neither was then, nor is now abrogated by God, but the obseruation of it (at that time, & since) was much neglected. And the neglect of provision for the poore, is the cause of begging, and the vowe of perpetuall pouertie, still remaines as a manifest breach of Gods holy ordinance, notwithstanding any thing that may be pretended to the contrarie.

II. The second reason followes. Monkish voves, as they are against Gods commandement, so are they also against the Libertie of Conscience, which we haue by Christ touching the vse of the creatures, and ordinances of God: as riches, marriages

Chap. 14. *Cases of Conscience.* II. Booke, 243
ages, meates, drinckes, and apparell. *Stand fast,* saith the Apo-
stle, *in the libertie wherewith Christ hath made you free,* Gal. 5. 1.
Againe, *Let no man iudge you in meat, or in drinke, or in respect of an
an holy day,* Coloss. 2. 16. In these places, there is granted vnto
man, a free vse of all things indifferent, so, it be not in case of
offence.

Now in Monkish voves, those things which God hath
made indifferent, and put in our libertie, are made necessarie:
whereas no ordinance of man, can make things simply neces-
sarie, and parts of Gods worship, which he himselfe hath made
indifferent, and left free to the will of man. And hence it was,
that the forbidding of meates and marriages, were tearmed by
the Apostle, *The doctrine of Devils,* 1 Tim. 4. 1.

But (will some say) doth not the ciuill Magistrate in our
Common-wealth, forbid the vse of some meates? *Ans.* He doth.
But by his commandement he takes not away the liberty that
we haue in the vse of things indifferent, but doth onely mode-
rate it, for the common good, which he may doe lawfully.

III. The third reason. Some of them are out of the power
and abilitie of him that voweth; as the vow of perpetuall cha-
stitie in single life. For our Saviour saith, *Allment cannot receiue
this word, but they to whom it is given,* Math. 19. 11. that is, Con-
tinencie is a gift of God, whereof all men are not capable, but
those onely to whom he giueth it, when, and as long as it plea-
seth him; neither is it denied vnto some, because they will not
not, but because they are not able.

Against this, the Papist obiection, that we may receiue any
good gift of God, if we pray for it: for Christ hath said, *Aske, and
ye shall receiue,* Math. 7. 7. *Ans.* It is false. Gods gifts are of two
sorts. Some are common to all that belecue, and necessarie to sal-
uation; as Faith, Repentance, Obedience, the Feare of God.
Some againe are speciall gifts, not giuen to all, nor needfull to
saluation, but peculiar onely to some; as health, wealth, conti-
nencie, single life, &c. Now the promise of our Saviour, *Aske,
and ye shall receiue,* is meant of things necessarie to saluation,
and not of particular and speciall gifts. For some may pray for
them, & yet neuer receiue them. Thus Paul praied thrise, that
the prick should be in his flesh; the messenger of Satan, might be remo-
ued from him; yet he was not heard, nor his petition graunted.
And why? Because that which he prayed for, was not a common

gift necessarie to saluation, but a speciall grace, for the time of the temptation, wherewith he was presently assaulted; whereupon Answer was giuen, My grace is sufficient for thee.

And hence we learne, in what manner to aske things at the hands of God, when wee pray. Such as are necessarie to saluation, we may aske absolutely and simply; but things that are lesse necessarie, with this condition; If it may stand with the good will and pleasure of God.

Againe, the Papist alleadgeth an example of two married persons; the one whereof beeing smitten by the hand of God with the dead pallie, the other must needs pray for the gift of continencie. *Ans.* In this case a married partie may aske it, and by Gods mercy obtaine it, because now there remains vnto him or her no other remedie. But it is not so with single persons, considering that they haue an other remedy, which is Marriage: and therefore they may not looke, or hope to obtaine such a gift.

Thirdly, they say, God hath giuen to all men sufficient aide and strength, that if they will vse the meanes, they may haue the gift of chastitie. For sufficient grace is giuen to all, though not effectuell. *Ans.* It is false: there is neither sufficient, nor effectuell grace giuen to all, to liue a single life, but it is a rare and speciall gift giuen onely to some. *Paul to Timothie*, willett younger women, not to indeauour to forbear when they haue not the gift, but in want thereof to marrie, 1. Tim. 5. 14. Where he takes it for graunted, that they had no such power giuen them of God, to liue in perpetuall chastitie, though they would.

IV. The fourth Reason. Popish vowes doe abolish that order, which God hath set in the Societie of mankinde, to wit, that men should not onely serue him in the duties of the first Table, but in the duties of the second, by seruing of men, *Gal. 5. 13. By loue serue one another.* Againe, *Rom. 13. 10.* Loue is called *the fulfilling of the Law*, because the law of God is practiced, not apart by it selfe, but in and with the loue of our neighbour. From this order it followeth, that every man, beside the General calling of a Christian, must haue some particular kinde of life, in the which he must walke, and therein doe seruice to men: Which if he refuse to doe, *he must not eate*; according to the Apostles rule, 2. *Thess. 3. 10.*

Now

Now these vows make a separation betweene these two: for they bring man into a generall calling, but they vtterly frustrate and make void the particular, and the duties of it; so as a man keeping them, cannot be seruiceable to man, either in Church or Common-wealth. Besides, by the vow of puerie, the Apostles rule is disannulled, *1 Tim. 5. 16.* which is, that if a man be able to maintaine himselfe, or haue any kinred able to doe it, he should not be chargeable to the Church; and so there might be sufficient almes to them that are truly poore.

V. The fift Reason. They bring in againe Iudaisme: for Iewish religion by Gods appointment, stood in bodily rites, and outward ceremonies, actions, and gestures, yea in outward things, as garments, meates, drinckes. And their rule was, *Touch not, taste not:* from all which we are wholly freed by Christ.

VI. Sixty, these vows are Idolatrous and superstitious: for they are made and obserued with an opinion of Gods worship, of merit, and of the state of perfection: whereas nothing can be made Gods worship, but that which himselfe commandeth. And bodily exercises are vnprofitable, as *Paul* saith, and therefore they can not be meritorious. And further, to dreame of a state of perfection beyond the Law of God, is to make the Law it selfe imperfect: wheras contrariwise, the Law of the Lord is perfect, righteous, and pure, *Psal. 19. 7. 8.*

VII. Lastly, these vows are against the preservation of Nature: for by them, specially that of perpetuall chastitie, men are brought to destroy even their owne bodies and liues, which they are bound to preserve and maintaine, *Eph. 5. 29. No man euer yet hated his owne flesh, but nourisheth and cherisheth it.* The Apostle, euen in his daies, noted it as a fault, in the voluntarie religion, that was then taken vp by some, that for the maintenance thereof, they spared not their owne bodies, *Coloss. 2. 23.* And like vnto that, is the practice of Popish Votaries, which tendeth to the ruine and ouerthrow of nature, and life it selfe.

These be the Reasons. In the next place, we are to consider the Allegations that are commonly made, in the fauour and defence of Popish vows.

And first it is objected: In the Old Testament, Vowes were a part of Gods worship: therefore they are so to be holden in

the New. *Ans.* There is great difference betweene them. For first, they had their warrant out of Gods word: these haue not so: may there be expresse testimonies of scriptures against these Vowes.

Secondly, in their vowes, there was alwaies right reserued to superiours, to reuerse them, if they liked them not. But in Monasticall vowes, all right is taken from superiours. For children are permitted to vow, and their promises must stand against parents consent. And wiues (according to Popish doctrine) may vow, against the expresse consent of their husbands.

Thirdly, they were not perpetuall, but ceased with the ceremoniall Law. But these are supposed to haue a perpetuall equitie, that must continue till the ende of the world.

Secondly, they alleadge that which is written, *Math. 19. 12.* *Some haue made themselves chaste for the kingdome of heauen.* *Ans.* The meaning of the text is not, that some haue vowed single life, but that there are some, who beeing assured that they haue the gift of continencie, vpon that gift, doe endeavour to maintaine their present estate, that so they may the better serue God, and aduance his kingdome, both in themselves and others.

Thirdly, they object, *1. Tim. 5. 12.* where *Paul* speaks of certaine young women, which *haue damnation, because they haue broken their first faith:* that is (as they interpret it) their vow of single life. *Ans.* The words are not to be understood, of the faith of the vow: but either of that faith and promise, which was made to God in their Baptisme, or the faith and promise of seruice and releefe to be performed to the poore: and for the breach of either of these, they may be said to incurre damnation.

Fourthly, they say, Christ himselfe was a begger, and therefore why may not we also be beggers? *Ans.* Though Christ was poore, yet was he no begger. For he kept a familie, and had a treasure. *Judas* was the steward of his familie, and bare the bagge, *Ioh. 13. 29.* Againe, there is mention made of 200 pence, *Ioh. 6. 7.* which in likelihood was in the bagge that *Judas* kept: yea, of the money which he had, the Disciples are said to buie meate, *Ioh. 4. 8.* And though it were graunted, that Christ was a begger, yet it followes not, that we should be so. For his pueritie was expiatorie, and part of his sufferings. So saith the A-

postle

possible, He being rich, for our sakes became poore, that we through his povertie might be made rich, 2. Cor. 8. 9.

Fifthly, they alleadge, that the Disciples forsooke all, and liued in pouertie; and their example is propounded for our imitation. *Ans.* They forsooke all indeede, yet how? not for ever, but for a time; and that not by vow, but onely in affection and disposition of their hearts. For after they had forsaken all, we read, that they came to their nets & boates againe, Ioh. 21. 3. Againe, the Apostle Paul speaks of himselfe and the rest, when he saith, *Haue we not power to lead about a wife being a sister?* 1. Cor. 9. 5. By which it is plaine, that they put not away their wiues.

Sixtly, *Math. 19. 21.* If thou wilt be perfect (saith Christ to the young man) goe, sell all that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come and follow me. Here (saith the Papist) our Sauour prescribes perpetuall pouertie, by expresse counsell. *Ans.* The words are no counsell, but a speciall Coamandemene of triall, directed to this young man. And the ende of it was, to discover vnto him, his secret pride, and hypocrisie, in that he boasted, that he had kept all the commandements, when as indeed he knew not what they meant.

Lastly, they object the example of the Rechabites, who according to the commandment of their father Ionadab, would drinke no wine, nor dwell in houses, nor build, nor plant, nor sowe, *Ierem. 35.* and the Lord approoueth their practice. *Ans.* They did obey their fathers command in these things, as being things indifferent, but not as parts of Gods worshippe in the doing whereof they placed Religion. And they obeyed it carefully, for this end, that they might inure themselves vnto hardshippe. Secondly, this their obedience, touching these things, stood not by any vow, much lesse was it perpetuall. For then they should haue obserued all the things which they vowed, equally, which they did not; for they dispensed with their fathers voluntarie injunction for dwelling in Tents; and as we read *vers. 11.* They came vp for feare of the Chaldeans, that were in the land, and dwelt at Ierusalem.

And so much touching Popish Vowes: whereof to conclude, this may be said; That they are all, but a meere will-worship, standing vpon no ground or warrant of Gods word, and therefore of no force, to binde the consciences of men, but are to be holden, as they are in truth, wicked and abominable.

CHAP. XV.

Of Fasting.



THE eight Head of the outward worshippe of God, is Fasting.

By *Fasting*, I vnderstand the Religious Fast, which is ioyned with the duties of Religion; and namely, the exercises of Praier and Humiliation. Touching it, there are three principall Questions to be handled in their order.

I. Question.

What is a Religious Fast?

Ans. It is a voluntarie and extraordinarie abstinence, taken vp for a religious ende; what this end is, we shall see afterward.

First, I call it *voluntarie*, because the time and particular manner of Fasting, is not imposed, or determined, but left free at our owne libertie. Againe, I tearme it *extraordinarie*, to distinguish it from ordinarie fasting, which stands in the practice of temperance and sobrietie, whereby the appetite is restrained, in the vse of meates and drinckes, that it doe not exceede moderation. Now this kinde of fast is to be vsed of all Christians, at all times; whereas the extraordinarie is not daily and ordinarily to be practiced, but vpon speciall occasions, and at speciall times, in as much as it is a more strait and severe abstinence then the other.

II. Question.

II. Question.

How a Religious Fast is to be observed?**Ans.** For the obseruation of it, three things are required:**I. A iust and weightie cause.****II. A right manner.****III. Right ends.****Sect. 1.**

Fasting is then to be vsed, when a iust and weightie cause or occasion thereof is offered. There be two iust causes of a Fast. The iust cause of a Fast.

The First is, when some iudgement of God hangs ouer our heads, whether it be publike, as Famine, Pestilence, the Sword, destruction, &c. or private. The Prophet *Isaiah* in the name of the Lord, calls the Iewes to a strait and solemne Fast; and that vpon this iust occasion, because the Lord had sent a great dearth vpon the land, *Isaiah* 2. 14, 15, &c. *Hester* and her company fasted, when shee had heard newes of the intended destruction of the Iewes, *Ester* 4. 16. The people of Nineueh which were not Iewes, but forreiners in regard of the Couenant, when the Prophet came, and denounced destruction vnto them for their sinnes, they gaue themselves generally to fasting and praier, *Jon.* 3. 5. 8.

The second cause of fasting is, when we are to sue, and seeke by prayer to God for some speciall blessing, or for the supply of some great want: Thus, when *Daniel* desired to obtaine the deliuerance of the children of *Isaiah*, out of captiuitie in *Babylon*, he gaue himselfe to fasting, *Daniel* 10. 3. Thus *Christ* fasted, and spent the whole night in prayer vnto God, before he chose his twelue Apostles, *Luke* 6. 12. And in like manner, *Paul* and *Silas*, when they were to found and plant Churches, vsed prayer and fasting, *Acts* 14. 23. because in these matters of so great importance, they looked for speciall direction from God himselfe. Lastly, *Anna*, that shee might be more seruente in prayer, fasted night and day in the Temple, *Luke* 2. 37.

Sect. 2.

Sect. 2.

The right
manner of fa-
sting.

The second point, is the Right manner of Fasting: which stands in three things.

The First is, Abstinence from meate and drinke: for therein consisteth the very nature of a Fast; and if that be wanting, it is no fast at all. Thus *Ester* commanding the Iewes to fast for her, biddes them neither eate nor drinke for three daies, *Ester* 4. 16.

The Second is, an abstinence from all delights, which may any way cheare and refresh nature. In this sort *Daniel* fasted three whole weeks of daies, abstaining from all pleasant bread, flesh, wine, and ointments, *Dan.* 10. 3. So when *Dauid* fasted, it is said that he lay all the night upon the earth, that he neither washed, nor annointed himselfe, nor changed his apparell, *2 Sam.* 12. 16. 20. In the solemne Fast of the Iewes, the bridegroome and bride must come out of their chambers, *Ioel.* 2. 15, 16. By these places it is manifest, that in a true Fast, there is required, not only abstinence from from meate and drinke, but from all delights, recreations, and other things that might refresh the nature of man. By this, the Popish Fasting is iustly reprooued, wherein, though men are inioyned to abstaine from flesh, yet there is giuen libertie to vse other delicacies.

The Third thing in the manner of a Fast, is, so farre forth to abstaine from meate, and other delights, as the bodie may bee thereby afflicted. *Ezra* proclaimes a Fast, and he giues a reason thereof, that himselfe and the people might afflict themselves, *Ezra* 8. 2. This Afflicting of a mans selfe, is expounded by *Paul*, *1. Cor.* 9. 27. where he saith, *I beat down my body, & bring it in subjection.* Now, though we must humble and afflict our bodies by fasting, yet we ought not to weaken, abolish, or destroy nature; or doe that whereby the strength of nature may be taken away. For such afflicting is forbidden, *Coloss.* 2. 23. And contrariwise, we are commanded by Christ, to pray for daily bread, that is, such food as is fitte to sustaine our substances; and therefore we may by such exercises, ouerthrow the same.

Yet for the better vnderstanding of the manner of Fasting, three Questions are to be answered.

I. Question. How long the fast must continue

Ans.

Ans. The beginning and ende of a Fast, is left vnto our libertie. But it is so long to be kept, as the principall actions of the Fast, that is, humiliation and prayer, doe continue. And though the beginning and ende thereof be free to vs, yet it is most meete and conuenient, that solemne Fasts should begin in the Morning, and last till the Euening. This was the vsuall custome of the Church in the old Testament.

II. Question. Whether in the day of a solemne Fast, a man may eate any thing, or no? and if he may, what? and how often?

Ans. We may eate; and that (if neede require) once or twise. Howbeit, wee must heere take with vs these two **Cautats**: First, concerning the quantitie of our meate; it must be lesse then ordinarie, and onely that which is necessarie to preserue nature, and no more: for if it be otherwise, we abolish our Fast. Secondly, concerning the qualitie of that we eate; it must not be daintie and pleasant, but the meanest food, and such as hath least delightsonnes and delicacie in it. Thus *Daniel* fasted for three weekes of daies, from morning to euening; in which time he ate but a small quantitie of meat, and that which was none of the daintiest, *Dan. 10. 3.*

These **Caueats** obserued, a man may lawfully take some sustenance, euen in the time of a solemne Fast. For there is no kinde of meate but may then be eaten, quantitie and qualitie beeing obserued. In the olde Testament, no cleane beast was forbidden to be eaten, in the day of a Fast. And in the New, *To the pure*, saith *Paul*, *Tit. 1. 15. all things are pure.* And the kingdom of God, stands not in meates and drinckes, but in righteousness, peace, and ioy in the holy Ghost, *Rom. 14.*

III. Question. Whether all persons, are bound to keepe the forme prescribed, in the day of the solemne Fast?

Ans. All that are able, and can abstaine, are bound. Yet because Gods worship stands not in eating, or not eating, some persons are here exempted.

First, all those that are weake, as children, aged persons, and those that are sickely. Secondly, they that, by reason of the constitution of their bodies, do finde themselves vnfitt to pray, and heare the word cheerefully, when their stomackes are emptie. These persons may eate in the day of a solemne Fast, so that they obserue the **Caueats** before remembered. It is not with vs in these countries, as it was with the *Iewes*. They could

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fast one, two, or three daies together, without any inconuenience; we cannot doe the like. And the reason is plaine. Men that liue in those hotte countreies, haue colde stomackes, and so may fast the longer: but in colder climates, such as ours is, in respect of theirs; men being of hotter stomackes, are not able to continue fasting so long as they.

Sect. 3.

The right
ends of fa-
sing.

The third point is, concerning the Right ends of a religious Fast; and they are foure.

The first is, to subdue the flesh, that is, to bring the body, & so the bodily lusts into subiection to the will & word of God. By eating and drinking the bodie is made heauie, the heart oppressed, the senses dull; and the whole man vnfit for the duties of humiliation, praier, and hearing of the word, *Luk. 21. 24.* That therefore this vnfitness may be taken away, not onely the bodie it selfe, but the vnruely lusts of the flesh are to bee mortified and subdued, by this exercise of fasting.

The second ende is, to stirre vp our deuotion, and to confirme the attention of our mindes in hearing and in praier. To this purpose, in the Scripture, fasting & praier are for the most part, if not alwaies, ioyned together; because, when the stomack is full, the body and minde are lesse able to doe any good dutie; and contrariwise, when abstinence is vsed, the heart is lighter, the affections in better order, the whole man more quicke and linely in the seruice of God. For this very cause *Anna* is said, *to worship God night and day with fasting and praier*, *Luk. 2. 37.* And the intent of the Holy Ghost there, is to commend her for the seruencie of her praier, which shee testified, in that by such exercises, shee stirred vp and increased the attention of her minde.

The third ende is, to testifie the humilitie and contrition of our hearts, that is to say, our inward sorrow and grieve for sin, and our repentance and effectuell turning vnto God. Without this ende, the fast is but a vaine ceremonie. And therefore the Prophet *Ioel* calls vpon the people, to turne vnto the Lord with all their hearts, with fasting, weeping, and mourning; *to rent their hearts, and not their garments, &c.* *Ioel. 2. 12, 13.* The Prophet *Esay* in like manner, reprocueth the Iewes, because
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when they fasted, they would afflict their soules for a day, and bow downe their heads as a bulrush, and lie down in sackcloth and ashes: but made no conscience to turne from their euill waies, *Ezay* 58. 5, 6. Therefore their outward humiliatiō was but hypocrisie.

The fourth end of a Fast, is to admonish vs of our guiltines before the Lord, and to put vs in minde of the acknowledgement of our sinnes, whereby we become vnworthy of any blessing, gift, or mercie; yea vnworthie to goe vpon the ground, to breath in the aire, to eate, drinke, sleepe, or inioy any other benefit: In a word, that we haue deserued by our sinnes all the plagues and punishments threatned in the Lawe against sinners. The Malefactor in the day of Assises, cannot giue greater testimonie of the true confession of his guiltines, then by comming before the Iudge, with the rope about his necke; neither can we bring a more notable signed, of our true humiliatiō before God, then by comming before him, in the day of the solemne Fast, with open confession and Proclamation of our guiltinesse, both of sinne and punishment. Hence it was, that in the Fast of Niniueh, not only men, but euen the beasts were forbidden to feede or drinke water; for this very end, that the Niniuites might acknowledge their sinnes to be so great, and heinous in the sight of God, that in regard thereof, not onely the reasonable creatures themselues, but also the beasts of the field, for their sakes, were vnworthy of life and nourishment.

III. Question.

Whether Popish Fasts be lawfull, and approoued of God?

Answ. They are wicked, and therefore neither approoued of God, nor to be obserued by man; and that for three speciall causes.

First, the patrons and maintainers of them, doe appoint sette times of fasting, which are necessarily to be kept, vpon paine of mortall sin. And abstinence from flesh (with them) is made a matter of conscience. Now to prescribe set times necessarily to be obserued, is contrarie to that libertie, which the Church

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of God and the gouernours thereof haue for this purpose, only vpon speciall occasion. When the Question was moued to our Sauour, by *Iohns* Disciples, Why they and the Pharises fasted often, whereas his fasted not; Answer was giuen in this manner, *Can the children of the marriage chamber mourne, as long as the bridegroom is with them? But the daies will come, when the bridegroom shall bee taken away from them, and then shall they fast.* Matth. 9. 15. From whence we may gather, that times of fasting must be according to the times of mourning. For Christ giues them to vnderstand, that they were to fast, as occasions of mourning were offered. As therefore, there can be appointed no sette time for mourning, no more can there be enioyned a sette time for fasting; but must be left to the libertie of the Church, to be prescribed, as God shall giue occasion. Againe, the Apostle reprooueth the Church of Galatia, for obseruing sette daies, and moneths, and times, and yeares, in way of Religion, *Gal. 4. 10.* *Momanius* the Hereticke is thought (in Ecclesiasticall stories) to haue beene the first that made lawes for set fasting. And the Churches of God in ancient times, fasted of their owne accords freely, not inforced by law or commande-ment, but as time and occasion serued.

Euseb. Hist.
Eccl. 1. 5. c. 17.

It is alleadged, that this doctrine seemes to challenge the Church of England of Herelie: for it appointeth and obserueth sette times of Fast. *Ans.* Nothing lesse. For our Church iniointh & approoueth these times, not vpon necessity, or for religions sake, but for ciuill and politicke respects: whereas the Romish Church holds it a mortall sinne, to put off a sette Fast appointed, so much as till the next day following.

The second reason. They of the Church of Rome make a distinction of meates. For they wholly forbid flesh to be eaten vpon daies of Fast, and allow whit-meates onely then to be vsed; and that of necessitie. Now this difference of meates is partly impious, partly absurd and foolish.

Impious it is, because they make it for Religions sake. For since the comming of Christ, there is a liberty giuen to al men whatsoeuer, to eate of all kindes of meates, without any distinction: commanding abstinence from nothing, which God hath created, to be receiued with thanksgiuing. It is true indeede, we hold a difference betweene meate and meate: but how? not in way of religion, but in regard of temperance and health, for
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ciuill and politike vses, and respects. As for the other, wee rest vpon the word of God, and hold it with *Paul, a doctrine of Diuells*, to command forbearance of meates, in regard of conscience, *1.Tim.4.3.*

But to this place of *Paul*, they giue answer, and say, that it is spoken of Heretikes, such as the Manichees, and Nouatians, &c. were, that held meates in their owne nature vncleane. We on the other side reply, and say, that this text condemnes those that make meates *any way vncleane*: and that the Papissts doe put this difference in way of Religion, and conscience; as appeareth by their strait prohibition of flesh as vncleane, and that for conscience sake. And this text they shall neuer be able to shift off: for it plainly condemneth any such distinction; seeing *to the pure, all things are pure*; and euery creature of God is good, & nothing to be refused, so it be receiued with thanksgiuing, *1.Tim.4.4.*

Furthermore, this difference of meates is also foolish. For first, the light of nature and common sense teacheth, that in such meates, as they permit; there is as much delicacie, pleasure, and contentment, yea as much (if not more) strength: for example: in some fish, fruits, and wines, as is in flesh by them forbidden. Yea, Saint *Paul* ascribes flesh euen vnto fishes, *1.Cor.15.39.* *There is one flesh of men, another of beasts, an other of fishes, &c.* Secondly, I call it foolish, because in their sette Fasts they forbid flesh, but permit diuers wines, and the daintiest innicates that the Apothecaries shoppe can afford: whereas in a solemne Fast, all meates, drinckes, and all other delights, of what kinde and nature soeuer, are to be forborne. For this was the practice of the Church in former times, to forbear not onely ordinary foode, but soft apparell, sweete oyntments, and whatsoeuer it was, that serued to refresh and cheare the heart, as hath beene shewed.

The third reason. The Church of Rome giueth to their fastings, false and erroneos ends; as namely, to merit something at the hands of God thereby, to satisfie his iustice for sinne, and to be true and proper parts of his worship. And that these are false and erroneous, I prooue by these reasons:

First, they doe wholly frustrate the death of Christ, which is the onely thing in the world appointed by God, to be meritorious and satisfactorie.

Secondly,

Secondly, Fasting of it selfe is a thing indifferent, neither good nor euill. For though it be referred to a religious end, which is the humbling of the soule; yet it is not good in it self, but onely in regard of the end. Neither is it any part of Gods worshippe, beeing so referred; but onely a proppe and furtherance, seruing (in the right vse thereof) to make a man more fit for the duties of Gods seruice.

Thirdly, these endes if they be well considered, cannot bee the true ends of fasting, as will appeare by this example: A begger at our doores, entreats an almes, we giue it, and hee receiues it. But will any man say, that by begging he doth merit or deserue his almes? In like manner we are all beggers, that haue nothing of our owne, neither foode nor raiment, nor any other blessing we doe inioy; but all we haue, commeth vnto vs onely from God. Well, vpon iust occasion we giue our selues to fasting, we pray earnestly vnto him for mercie, in the pardon of our sins. In this case, is it not great madnesse to thinke, that we by begging mercie, can merit mercie at the hands of God? But praier (saith the Papist) as it is praier, merits nothing, but as it is a good worke. *Answ.* Praier as it is a good worke, is no other then begging; and then it is impossible, that it should be meritorious, vnlesse it be granted, that begging is meritorious: which cannot be.

These reasons considered, I conclude, that Popish Fast, which stand in force among them at this day, are wicked and damnable, & consequently to be abolished, if it were no more, but for the blasphemous ends, which they make of them.

And thus much touching this point of Fasting, as also concerning the other Heads of Gods outward worship.

CHAP. XVI.

Of the Sabbath day.



He fourth maine Question touching man, as hee stands in relation to God, is concerning the Time of Gods worshippe. Wherein certaine particular questions are to be resolued touching the Sabbath day.

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The First, and most principall of all the rest is this:

Whether it be in the liberty of the Church of God vpon earth to alter the Sabbath day frō the seuenth day, to any other?

In answering to this Question I will not resolutely determine, but only propound that which I think is most probable.

First therefore, I answer negatiuely. That it is not in the Churches libertie, to alter the Sabbath, from the Seauenth day. The reasons are these:

I. Reason. The substance of the fourth commandment is vnalterable. Now the sanctifying of a rest vpon the seauenth day, is the substance of the fourth commandment. Therefore the sanctifying of the rest of the seauenth day, is vnalterable in regard of any creature.

That the truth of this reason may appeare, two things are to be considered. First, what is changeable & temporary in the Sabbath: and then, what is morall and perpetuall.

Sect. 1.

The things which are temporarie and ceremoniall in the Sabbath day, are these:

What is Ceremoniall in the Sabbath.

I. That rigorous and precise rest, prescribed to the Iewes, which stood in the strait obseruation of three things.

First, the Iewe might not on the Sabbath goe forth, or take a iourney any whether, for any matter or busines of his owne. For of this, there was a speciall commandement giuen, *Exod. 16. 29. Tarry euery man in his place: let no man goe out of his place the seauenth day,* namely, to doe any worke, or busines of his owne, whatsoeuer.

Secondly, the Iewe might not kindle a fire vpon the Sabbath day. For so saith the Lord by *Moses, Ye shall kindle no fire throughout your habitations, &c. Exod. 35. 3.* It will be then said, How did they for meate and fire in winter? *Ans.* They prepared and dressed their meate, the day before: as they were commanded, *Exod. 16. 24.* And for fires in winter, if they had any vpon the Sabbath, it was necessarie (as I suppose) that as they dressed their meat the day before, so they should then begin

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their fire also, which beeing then begunne, might be preserved on the Sabbath.

Thirdly, the Iewe might not carrie a burden. This the Lord did expressely forbidde them by the Prophet *Ieremie*, *Thus saith the Lord, Carrie no burdens vpon the Sabbath day, neither bring them in by the gates of Ierusalem, &c. Ier. 17. 21.* And *Nehe-miah* charged the men of *Iudah*, with the prophanation of the Sabbath in that kinde, *Neh. 13. 15, 16, 17.* In these three particulars, stood the strict obseruation of the Iewish rest; which is altogether temporarie, and doth not concerne the times of the New Testament; because it was onely typicall, the Sabbath beeing (in regard of that manner of rest) a figure of the most strict spirituall rest from all sinne, in thought, word, and deede, required of euery true beleuer.

II. Againe, in the Sabbath this was ceremoniall and temporarie, that it was a speciall signe betweene God and his people, of the blessings that were propounded & promised in the Couenant, *Exod. 31. 13.* And these were principally two. First, it was a signe of their sanctification, to teach them, that as the Lord had set apart a day of rest, so he did and would sanctifie the obseruers thereof vnto himselfe, by forgiuing their sinnes, and receiuing them into his fauour, in and by the Messias to come. Secondly, it was ordained by God, to figure and signifie the euerlasting rest of Gods children, in the kingdome of heauen. Of this the Prophet *Esay* speakes, when he saith, that *from moneth to moneth, and from Sabbath to Sabbath, all flesh shall come to worship before God, Esa. 66. 23.* And the author to the Hebrewes, *There remaineth therefore a Sabbathisme, or rest to the people of God, Heb. 4. 9.*

III. Furthermore, this was temporarie in the Sabbath, that it was to be obserued vpon a set day, namely, the seauenth from the Creation, and that with set rites and ceremonies. So saith *Moses*, *The seauenth day is the Sabbath, Deut. 5. 14.* Againe, *On the Sabbath day, ye shall offer two lambes of a yeare old, without spot, and two tenth deales of fine flower, for a meate offering, mingled with oyle, and the drinke offering thereof: the burnt offering of euery Sabbath, beside the continuall burnt offering, and the drinke offering thereof, Numb. 28. 9, 10.*

IV. This also was Ceremoniall, that it was to be obserued, in remembrance of their deliuerance out of Egypt. *Remember that*

that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence, by a mighty hand and stretched out arms: therefore the Lord thy God commanded thee to observe the Sabbath day, Deut. 5. 15.

Sect. 2.

Now, as there were some things temporarie and Ceremoniall in the Sabbath: so there are some things in it perpetuall and Morall, and those I take it are three especially.

First, that there should be a day of rest, in which man and beast might be refreshed after labour.

Secondly, that this day should be sanctified; that is, set apart to the worship of God. These two first, are therefore morall, because they are expressly mentioned in the Commandement touching the Sabbath.

Thirdly, that a seauenth day should be sanctified to an holy rest, and that this holy rest should be obserued in a seauenth day. I say not, in this or that seauenth day, but in one of the seauen.

Now that this also is morall, it appeares by these reasons:

First, the Sabbath of the seauenth day, was instituted and appointed by God in Paradise, before the fall of man, and the reuealing of Christ; yea euen then, when there was one condition of all men. This is plainly set downe in *Gen. 2.* as also in the fourth Commandement. And vpon this ground it is manifest, that a Sabbath of a seauenth day cannot be a Ceremony simply, considering the ordination thereof was in time long before all Ceremonies. If it be objected, that it was made a Ceremony afterward; I answer, that the reason is naught. For Matrimonie was ordained in Paradise, and afterward made Ceremoniall; to signifie the spirituall vnion betweene Christ and his Church, and yet Matrimonie is perpetuall: and so is a Sabbath of a seauenth day. If it be againe alleadged, that God did then keepe a seauenth day in his owne person, and afterward inioyned it to man by his commandement; I answer, that the institution of the Sabbath in Paradise consisted of two parts; Blessing, and Sanctification: and the meaning of the Holy Ghost is, that God did both blesse it in regard of himselfe, because he kept it in his owne person, and hallowed it also in

regard of man, by commanding it to be sanctified and kept in performance of holy duties.

Secondly, the reasons of the fourth Commandement are generall, and the equitie of them is perpetuall, and they haue this ende, to vrge the rest of a seauenth day. Let them be considered in particular. The first, in these wordes, *Six daies shalt thou labour*. Which some take to be a permission: as if God should haue said thus; If I permit thee sixe, thou shalt allow me a seauenth. But they may be also taken for a commandement, inioyning labour in the sixe daies; first, because they are propounded in commanding tearmes: secondly, because they are an exposition of the curse laid vpon *Adam*, *Thou shalt eat thy bread in the sweat of thy face*, namely, in the sixe daies: and thirdly, because idlenes, the spoile of mankind, is there forbidden. This beeing so, there must needes be a seauenth day, not onely of rest, to ease them that labour in the sixe daies, but also of an holy rest, that God might be worshipped in it. The second reason is taken from Gods example: *For in sixe daies, the Lord made heauen and earth, &c.* That which the Lord himselfe hath done in person, the same must man doe by his commandement. But the Lord himselfe in sixe daies laboured, and rested the seauenth. Therefore man must doe the same. This reason made by God to the creature, must stand in force, till he reuerse it: which yet he hath not done, nor doth. If then these reasons do not onely inforce a rest, and an holy rest, but a rest on the seauenth day; then this rest on the seauenth day, is a part of the fourth Commaundement: and consequently the Church cannot alter it from the Sabbath day, because they cannot alter the substance of that Commaundement which is eternall.

II. Reason. The Sabbath day in the new Testament (in all likelihood) is tied to that, which we call the Lords day, and that (as I take it) by Christ himselfe. The Reasons thereof are these:

I. The Sabbath day of the new Testament, is called the Lords day, *Apoc. 1, 10*. Now I suppose (for in these points still wee must goe by likelihoods) it is called the Lords day, as the last Supper of Christ, is called the Lords Supper, for two causes. First, as God rested the seauenth day after the Creation, so Christ hauing ended the worke of the new creation, rested

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on this day from his worke of redemption. Secondly, as Christ did substitute the last supper in roome of the passeouer, so he substituted the first day of the weeke in roome of the Iewes Sabbath, to be a day set apart to his owne worship.

II. The Church of Corinth every first day of the weeke, made a collection for the poore, as we read, *1. Cor. 16. 2.* and this collection for the poore in the primitiue church followed the Preaching of the word, Praier, and the Sacraments, as a fruite thereof, *Act. 2. 42.* For these be Sabbath exercises, that went alwaies together in the Apostolicall Church. But it will be saide, that collecting for the Saints, is a matter of indifferencie, and may be done vpon any day, as well as vpon the Sabbath. To this I answer, that *Paul* commands the Corinthians to doe it, as he had ordained in the Church of Galatia: whereby he makes it to be an Apostolicall, and therefore a diuine ordinance. Yea, that very text doth in some part manifest thus much, that it is an ordinance and institution of Christ, that the first day of the weeke should be the Lords day. For *Paul* commaundeth nothing, but what he had from Christ.

III. Christ and his Apostles, kept the first day of the weeke as the Sabbath. For Christ rose againe, the first day of the weeke & appeared to his disciples, *Ioh. 20. 19.* & eight daies after he appeared againe to *Thomas*, ver. 26. which was the next first day of the weeke. And this hath beene the opinion of sundrie ancient diuines. (a) *Cyrill* vpon *Iohn*, saies that this eight day was without doubt the Lords day, and so ought to be kept, because it is likely Christ himselfe kept it holy. And the same is affirmed and taught by (b) *Augustine* and (c) *Chrysostome*. A-
gaine, the Apostles also kept it. For when the Holy Ghost descended vpon them, they were againe assembled vpon this day, *Act. 2. v. 1.* which I prooue thus: The day of Pentecost was the first day of the weeke; for the Iewes were commanded to bring a sheafe of their first fruits, the morrow after the Sabbath in the passeouer, *Leuit. 23. 10. &c.* and betwixt that and Pentecost, they were to reckon fiftie daies. Hence it followeth, that the day of Christs resurrection, falling the morrow after the Iewes Sabbath, which is the first day of the weeke; Pentecost must needs fall on that day: and therefore the Apostles met that same day: and not they onely, but also the whole Church gathered themselves together, and did celebrate

^a *Cyrill. lib. 12. in Iohan. cap. 58.*

^b *Ad Casula- num, Epist. 86. ad Ianuarium. Epist. 119. c. 13. Sermon 5.*

^c *de resurrect.*

this day with preaching of the word, and administration of the Sacraments, *Act. 20. 7.* And according to this institution of Christ, and the examples of his Apostles, hath beene the constant practice of the Church, from their times vntill now.

IV. That which was prefigured, in that it was prefigured was prescribed: but the Lords day was prefigured in the eight day, wherein the children of the Iewes were circumcised: therefore it was prescribed to be kept the eight day. Thus the ancient fathers, by name *Cyprian* and *Augustine* have reasoned and taught. Againe, the day of Christs resurrection was prefigured by that day, wherein the stone which the builders refused, was made the head of the corner, *Psalme. 118. ver. 24.* and in that it was prefigured it was appointed by God. For then it appeared to be true which *Peter* saith of Christ, that *God had made him both Lord and Christ, Act. 2. 36.* And the same may be said of the Sabbath of the new testament, that it was in the figure preordained, and therefore limited and determined by our Sauour Christ vnto the Lords day. Other reasons might be added, but they are onely coniectures: these be the principall.

III. Reason. God is Lord of times and seasons, and therefore in all equitie, the altering and disposing thereof is in his hands, and belongs to him alone, *Act. 1. 10* *Times and seasons the father hath kept in his owne hand.* Againe, Christ is called the Lord of the Sabbath. And *Antiochus Epiphanes* is condemned by the holy Ghost, because he tooke vpon him to alter times. *Dan. 7. 25.* Besides that, *Daniel* saith, that it is God alone that changeth times and seasons, *Dan. 2. 21.* Now if it be proper vnto God, as to create, so to determine and dispose of times, then he hath not left the same to the power of any creature. And therefore as the knowledge thereof, so the appointment, and alteration of the same, either in generall or particular, belongs not to the Church, but is reserued to him. The Church then, neither may nor can alter the Sabbath day. And this is the first part of the answer.

Sect. 2.

The Second is this, If the Church had libertie to alter the Sabbath, then this alteration must be made within the compass of the weeke, to the sixth, or fifth, or fourth, or second, or third,

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third, or first day, and not to the eight, or ninth, or tenth daies
without the compasse of the weeke. The reason is plaine. The
Church of the New Testament, hath more knowledge and
more grace, then the people of the old Testament had; and in
that regard, ought to haue more zeale, and greater alacritie in
the worshippe of God then they had, that it may exceede the
Iewes according to the measure of grace receiued. And thus,
the first and principall question touching the Sabbath, is an-
swered and resolued.

Sect. 3.

Now, before I come to the next, let vs in the meane while Obiections.
see and examine the Reasons, that are brought against the an-
swer presently made. First therefore it is alleadged, that in the
new Testament there is no difference of daies. For if we haue
or make difference of daies, wee are in truth no better then
Iewes. That there is no distinction of daies, they prooue out
of two places. The first is, *Col. 2. 16.* where the Apostle saies, *Let*
no man condemne you in respect of an holy day, or of the new moone, or
of the Sabbath day. The second, *Gal. 4. 10.* where the same Apo-
stle reproues the Galatians, for obseruing daies, and moneths,
and times, and yeares.

To this I answer, that both the places speake of the Feasts
of the Iewes, and of difference of daies, that stands in force by
the Iewish Ceremoniall law. *Paul* to the Colossians, warnes
them to giue no occasion to others whereby they might
iustly condemne them, for obseruing of daies in super-
stitious manner, vpon opinion of holines and necessitie,
as if mens consciences were bound to such obseruation. And
he reprooues the Galatians, for obseruing daies (as it is likely
they did) not onely in the Iewish, but also in the Heathenish
manner. To which purpose *Paul* saith, *v. 11. He is afraid of them.*
His meaning was, because they placing their saluation (in part)
in their Iewish obseruation of daies, after they had beene in-
formed touching their libertie in Christ, did thereby mixe the
Gospell with the Law: and therefore he feared least by that
meanes Christ should become vnto them vnprofitable, and so
his preaching to small or no purpose.

Againe, they alleadge, *Rom. 14. 5.* where *Paul* saith, *One man*

esteemes one day better then another, and an other man counteth every day alike. In which words the Apostle blameth nor them, which thinke all daies as one.

Ans. In the New Testament, all daies be as one, in regard of the aptnes thereof to the worship of God: and yet there may be a difference of daies in regard of order: and this *Paul* nowhere condemneth. That we may the better conceiue this distinction, we must consider a difference betweene the Iewes Sabbath and ours, which is this; That the Iewes Sabbath was both the time of the worship of God, and also a part of his worship. But the Sabbath of the new Testamēt, though it be a necessarie time of Gods worship, yet it is not a part thereof. If it be said, that it is commanded, therefore it must needs be a part of Gods worship: I answer; It is commanded, not as Gods worship for substance, but in respect of the duties of the worship, that are to be kept and performed in it. And hence, it is manifest, that in regard of Gods worship, there is no difference of daies in the new Testament, but in regard of order.

Thirdly, they object, that *Paul* kept the Iewes Sabbath, as well as the Lords day. For he and *Barnabas* came to Antiochia, and went into the Synagogue on the Sabbath day, *Act. 13: 14.* And againe, he and *Timothie* conuerted *Lydia* vpon the same day. *Act. 16: 13.*

Ans. The Apostle did this vpon very good ground, not because he held the obseruation of it as necessarie as the other; but in regard of the weakenes of the Gentiles and Iewes newly called. For the Church that consisted of such persons in those daies, was not yet fully perswaded and resoluēd of the abrogation of the Iewish Sabbath: and therefore, for the time, he yeelded to their weakenes, and obserued it as well as the other. But afterward, when they were confirmed in that point he forbore that libertie, and taught the full abolishment both of it and other Ceremonies.

Fourthly, *Act. 18: 3. 4.* *Paul* is said to come to Corinth to *Aquila & Priscilla*, & to worke with them in their trade of tent-making: and further, it is said, that he *disputed in the Synagogue every Sabbath day*, that is, on the Iewes Sabbaths, & exhorted the Iewes & *Grecians*. Hēce it is gathered by some, that *Paul* did only keepe the Sabbath of the Iewes, & that both on the Lords day, & on the weeke daies, he wrought with *Aquila* and *Priscilla*.

Ans.

Ans. First, we must remember this Rule, that Charitie and Necessitie, doe dispense with the Sabbath, and with Ceremonies. If a Towne should bee on fire, or if a Citie or countrey should be presently assaulted by the enemy, in the time of the word preached, on the Sabbath day; the preaching of the word, in these cases, must cease for a time, till by convenient helpe the fire be quenched, and the enemy be taken or driuen backe. Now whereas *Paul* in the ordinarie daies of the weeke made tents, and on the seauenth too, not obseruing it, but the Iewes Sabbath; we must know, that hee did it vpon necessitie, for the saluation of the Iewes. For *Priscilla* and *Aquila* were Iewes vnconuered, & Christ was not yet reuealed vnto them. And if *Paul* had but oncenamed Christ, hee could haue done no good among them. Yet afterward, when he saw better opportunitie at the comming of *Silas* and *Timothews* from Macedonia, then he could no longer containe himselfe, but *burned in the spirit, and testified to the Iewes, that Iesus was the Christ*, v. 5. Nowe if there was cause why hee did not speake of Christ for the time, then was their cause also why he did not make profession of a Sabbath. Secondly I answer, though *Paul* did not then openly sanctifie the Sabbath; yet it is to be supposed, that hee kept it priuately by himselfe, reseruing some speciall time for that purpose: and the contrarie cannot bee shewed.

The Second Question touching the Sabbath.

How the Sabbath of the New Testament is to be obserued?

Ans. In obseruing a Sabbath of the new Testament, there are two things required; a Rest, & a Sanctification of the same rest to an holy vse. This Answer is made out of the very substance of the fourth Commaundement, which is morall, and hath nothing ceremoniall in it. And the fourth Commaundement (for substance) consists in a ceasing from labour, and a holy dedication of our rest to holy vse, that is, to the worship and seruice of God.

Sect. 1.

Rest.

Now touching the First point, the Rest of the Sabbath, there are three severall Opinions, wherof two are contrarie, and the third is a meane betweene both.

The first Opinion is, that we are bound as strictly to keep the outward rest of the Lords day, as the Iewes were to keepe the Sabbath: and sundrie men are of this minde. But I take it, this opinion is not warrantable. For (as we said before) the Jewish manner of keeping the Sabbath in straitnes, is a Ceremonie. And if we be bound to keepe it as straitly as the Iewes did, then Iudaisme must still remaine, and the ceremoniall Law (at least in some part) must still be in force.

But in fauour of this opinion, it is alleadged; First, that the fourth Commandement is a Law, given as well to Christians, as to Iewes, and therefore it bindes both alike. *Ans.* The fourth Commandement bindeth Christians to keepe a seauenth day for the Sabbath, both in respect of Rest, as also in regard of Sanctification thereof; but that it bindeth them to the same strait manner of keeping the rest, as it did the Iewes, we vtterly denie.

Secondly, That the reasons vsed to inforce the Commandement, do equally binde all: therefore the Commandement it selfe. *Ans.* It is true for the dutie commanded, but not for the manner of performance. Againe, the reason alleadged doth not follow: for sometimes the holy Ghost vseth a reason that is perpetuall, to inforce a Ceremonie. That *Leui* should haue no part, nor inheritance among his brethren, was a Ceremonie commanded by God; and yet the Lord inforceth it, with a reason that was perpetual, namely, because himselfe was the part and inheritance of *Leui*, among the children of Israel, *Numb.* 18. 20.

Thirdly, that the Sabbath is a signe (to beleeuers in the new Testament) that God is their God, and they his people; and the same it was to the Iewes: therefore the bond is as strict to the one, as to the other. *Ans.* 1. Beleeuers vnder the Gospel, haue two onely signes of the Couenant, Baptisme, and the Lords Supper, and no more. 2. The Scripture restraineth the Sabbath, as a signe onely to the Iewes. *It is a signe betweene*

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me and you in your generations, Exod. 31. 13. Again, v. 16. the children of Israel shall keepe the Sabbath--for an everlasting covenant.

3. The Sabbath was not a signe in the first institution in Paradise. For the Cōuenant of grace was made after the fall of man, and the signe thereof must needs be appointed after it: considering that before the fall, Ceremonies signifying sanctification had no place. And this is the first Opinion.

The second Opinion touching the Rest of the Sabbath, is flat contrarie to the former; namely, that on the Sabbath day (after the publike worship of God is ended, and the Congregation dissolued) men haue libertie either to giue themselves to labour, or to honest pleasures and recreations: This Opinion doth quite abolish one of the Commandements of the Decalogue. For it presupposeth all daies to be alike, this onely provided, that the publike worship of God be solemnly kept. Now this may bee done in any day of the weeke; and there will be no neede of appointing a sette time for Gods seruice, if al daies be equall, without any difference or distinction. But the fourth Commandement (for substance) is eternall, & requireth (vpon paine of the curse) both rest from labour, and a setting apart of the same rest, to the duties of holines and religion. And if it command abstinence from ordinarie labour, then much more from pleasures and recreations.

The third and last Opinion, holds the meane betweene the two former extremities, and that I take to be the best and safest. The substance hereof consists of these two conclusions:

I. That vpon the Sabbath day of the new Testament, men are to rest from the ordinarie labours of their callings. Thus much is commanded in the fourth commandement. For the Rest it selfe was not a ceremonie (as I saide before) but the straight and precise manner of resting. Againe, it is most necessarie, that religion and the power thereof, should be maintained amongst Gods people: which cannot possibly be, vnlesse men (at some times) set themselves apart vnto it. The student that desires learning, doth not attaine vnto knowledge, vnlesse he do daily consecrate and deuote himselfe to the studie thereof. In like manner, religion cannot be preserved and maintained in the Church, except men do wholly and continually employ themselves in the practice of the same. Furthermore, it is the libertie that Gods law giues to seruants, yea & to beasts, that

that they shall not be oppressed with labour by working on the Lords day; and this libertie is grounded vpon the lawe of nature, and common equity.

Here the common sort are wont to reply and say; If wee must rest from the labour of our callings the whole day, wee shall not be able to maintaine our selues and our families. To which it may be answered, that they which gathered Manna only in the sixe daies, had as much as they, that gathered it on the seauenth day; and that which they gathered the seauenth day, did not remaine sweete, but stanke and perished. They therefore which rest on the Sabbath day, must not bee distracted with needelisse cares, but liue by faith, and depend vpon Gods prouidence for meate, drinke, and clothing. And the labour of the calling then vsed, when it is expressly forbidden by God, bringeth rather a curse with it, then a blessing. Againe, such persons must remember, that *Godlinesse hath the promises of this life, and the life to come*, 1. Tim. 4. 8. and if they wil first *seeke the kingdome of God and his righteousness*, all things necessarie shall be cast vnto them in way of aduantage, *Matth. 6. 33.* Therefore, if they keep his cōmandement, & rest vpon the 7th day, God wil in mercie giue a blessing, and they shal no lesse receiue frō him their daily bread, in that day, then in any other.

II. Conclusion. In this Rest, sundry kindes of workes may be done, and that with good conscience; principally two:

The first are workes both *holy, and of present necessitie*. And they are such as cannot be done before or after the Sabbath. These are likewise of two sorts: The first are those, that do necessarily pertaine to Gods worshippe, so as without them God cannot be worshipped. Of this kind is the Sabbath daies iourney, *Act. 1. 12.* allowed among the Iewes to the people, to goe and heare the word preached. Thus we read, that the Shunamite went ordinarily vpon the Sabbath and new Moone, to the Prophet, to heare him. For when shee demanded leaue of her husband, to goe to the Prophet, hee askes her, Why wilt thou goe, seeing it is neither new Moone, nor Sabbath day, *2. King. 4. 23.* Of the same sort were the killing and dressing of sacrificed beastes, in the time of the law; whereof our Sauour saith, *Haue ye not read in the law, how that on the Sabbath daies, the Priests in the temple breake the Sabbath, and are blamelesse? Matth. 12. 5.* The next sort of workes of present necessitie, are those

those that belong immediately, to the preservation of the temporall life of man and beast, or that serue to the good estate of them both. Such are workes of mercie: as, the watering of cattell, *Mark. 12. 11.* the drawing of a beast out of a pitte, *Luk. 14. 5.* and such like.

The second kinde of workes, that may bee done vpon the Sabbath, are workes of *Christian libertie*, out of the Case of necessitie. These were such as the Iewes might not doe, and yet we in the new Testament may doe them. For example: prouision and dressing of meate, making fires, and carrying of burdens. Yet vpon this libertie, men ought not to gather, that they may doe what they will, because they must cease from the ordinarie execution of the workes of their callings. For the word of God giueth no such warrant: men are in this case, to submit themselues to his will expressely reuealed, and to vse their libertie according to the same.

Here two Cases are propounded.

1. *Case.* Whether we may not lawfully vse recreations on the Sabbath day, as shooting, bowling, hunting, hawking, wrastling, &c?

Ans. I take it, we are not denied to reioyce and solace our selues vpon this day. For to some men, at sometimes, recreation may be more necessarie then meate, in case of weakenesse, for present preservation of health. And though not in that regard, yet being well vsed, it may be a furtherance to men, in the performance of the duties of godlinesse, as well as in the duties of their calling. But this reioicing must be such as was the reioicing of the Iewes, *Nehem. 8. 12.* which was onely spirituall, and in the Lord. For they reioyced onely for this, that they vnderstood the law of God, that was taught them.

But as for the recreations and pastimes aforenamed, as bowling and such like, they are not at this time to be vsed. My reason is this: That which is the more principall and necessarie, namely, labour in the execution of a mans calling, is forbidden: recreation therfore which is for labour, must cease on that day when labour ceaseth. Againe, if the duties of the ordinarie vocation, otherwise lawfull & commendable, be therefore forbidden, because they destroy the rest commanded, and take vp the minde, that it cannot be freely employed in the affaires of God, then much more are workes of pleasure forbidden,
because

because they doe the same things much more, though otherwise in themselves they be not vnlawfull. *Obiect.* Seruants must haue recreation, otherwise how shal they be able to work in the weeke day? *Ans.* True; but their recreation must bee granted them in the daies of labour. For recreation pertaineth not to rest, but to labour, and is therefore vsed, that a man by it may be made more fitte to labour.

II. Case. Whether men vpon occasion, may not doe a worke of their callings, in the morning or euening of the Sabbath day, as Tradesmen, for example. I answer that they may, so be it they obserue foure Caueats. 1. That the worke done, bee no scandall to any person. 2. That it withdraw not the minde of the worker or any other, from sanctifying the Sabbath, either publikely or priuately. 3. That it be not a worke of gaine, but a worke of mercie, or tend to a worke of mercie. 4. That it serue for the immediate preseruacion of life, health, or goods. Of life; thus *Elias* continued his flight from *Iezabel* many Sabbaths together, *1. King. 19. 8.* And the reason is good: the Sabbath was made for man (saith *Christ*) that is, not for the hurt, but for the good of man. Of health; and thus our Saviour *Christ* visited the sicke. *Ioh. 5. 3.* and cured the blinde man ypon the Sabbath. *Ioh. 9. 14.* By whose example, the Physitian and the Chirurgeon may lawfully goe, not onely to giue necessarie counsel, but to minister necessarie physicke, and doe cures. Lastly, of goods which are in present danger of losing. Thus *Christ* would haue the oxe presently pulled out of the pit, *Luk. 14. 5.* and the shippe on the shore full fraught with wares, requires present helpe, if it be in apparent danger of sinking. Thus much concerning the first thing required in the obseruation of the Sabbath.

Sect. 2.

Sanctification
of Rest.

The second thing, required in the halowing of the Sabbath of the new Testament, is the Sanctification of Rest, which is nothing else, but the dedicating of it to a religious vse, that is, to the practice of diuine worship. This sanctification, is either publicke, or private.

The publicke, is the solemne performance of spiritual works, commanded in the second and third Commandements, and
rending

tending to publike worship. And this may be reduced to foure principall heads. 1. The reading or preaching of the word, when the Minister publikely in the Congregation assembled, doth faithfully deliuer vnto the people pure and sound doctrine, and applies the same as necessitie requireth, and occasion serueth, to the edification and saluation of all and euery hearer in publike audience: and the people on the other side, doe reuerently and attentiuely heare the same word read and preached. 2. The administration of the Sacraments according to Gods institution, by the Ministers of the Church lawfully called. 3. Publike praier, wherein the Minister calleth vpon the name of the Lord; and the whole congregation, in feruent affection, lift vp their hearts vnto him, and in minde giue assent to the prayers made in the name and behalfe of them. 4. Collection and giuing of almes for the reliefe of the poore, whether they be captiues and strangers, or those that dwell among vs, the sicke, the needie, orphanes and widowes, & such like. Vpon these foure heads, doth stand the whole publike worship of God. For prooffe and declaration hereof, read these places, *Neh. 8. Aēt. 2. 42. Aēt. 13, 14, 15. Aēt. 16. 13. Aēt. 20. 7. 1. Cor. 16. 1, 2, &c.*

Private sanctification (which serueth to answer the second opinion) stands in these things: 1. That euery man in the beginning of the Sabbath, in the morning, doe priuately prepare himselfe to the publike seruice that followeth, by priuate praier, by examination and humbling of himselfe before God, in respect of his particular sinnes. This the wise-man exhorteth vnto, when he saith, *Take heed to thy foote when thou enterest into the house of God, Eccles. 4. 17.* and his meaning is, that before a man betakes himselfe to the publike congregation, there to performe seruice and worship vnto God, he should looke into his heart, and examine his affections and thoughts, that hee come not vnprepared: which duty though it be alwaies to be done, yet principally on the Sabbath day. The children of Israel rose vp early in the morning on the Sabbath day, to offer burnt offerings, and peace offerings to an Idoll, *Exo. 32. 5, 6.* much more ought we, &c. And it is said of our Sauour Christ, that he arose very early in the morning before day, and went into a solitarie place to pray; and the day following was the Sabbath, when he preached in the Synagogues, *Mat. 1. 35, 36.*

2. That

2. That when the congregation is dissolued, we spend the rest of the Sabbath in meditation and conference of the word before preached, and of the creatures. Thus it is said of some that heard *Paul* preach, that they received the word with all readines, and *searched the Scripture whether those things were so*, *Act. 17. 11.* And the whole 92. Psalm was penned, that it might be a song of the Sabbath, and it contains nothing but a meditation of the workes of God. 3. That men priuately exercise themselues, in the workes of charitie and mercie; as in visiting the sicke, in making peace betweene those that are at discord, in releeuing the poore, in teaching and instructing the ignorant, in comforting those that are distressed and comfortles. *Neh. 8. 12.* *Then all the people went to eate and to drinke, and to send part abroad to the poore, and to make great ioy,*

The Third Question touching the Sabbath.

When the Sabbath doth beginne?

To this some doe answer, in the euening, and some in the morning. My answer is this, that the Sabbath of the new Testament amongst vs, is to beginne in the morning, and so to continue till the next morrow, and not in the euening, till the euening.

The reasons be these: 1. The Sabbath is to beginne, when other ordinarie daies beginne, according to the order and account of the Church wherein we liue. 2. It was the practice of Christ and the Apostles. For Christ (as it hath beene thought of auncient times) consecrated the Sabbath, in that he rose from the dead early in the morning, when the first day of the weeke beganne to dawne, *Matth. 28. 1.* and therefore it is fitte that the Sabbath day should then beginne when he rose, forasmuch as it is kept in remembrance of his resurrection. The same was the practice of the Apostles. For, *Act. 20. 7.* the first day of the weeke the Iewes came together at Troas in the morning, and there *Paul* preached from that time till midnight, beeing the next morning to depart, hauing staid there: as is plaine out of the 6. verse seauen daies. In that text I note two things: First, that the night there mentioned was a part of the seauenth day of *Pauls* abode at Troas. For if it were not so, then

then he had staid at least a night longer, and so more then seven daies, because he should have staid part of another day. Secondly, that this night was a part of the Sabbath which they then kept. For the Apostle keepes it in manner of a Sabbath, in the exercises of pietie and diuine worshippe, and namely in Preaching. Yea further he continues there till the rest was fully ended: *He communed with them till the dawning of the day, and so departed,* vers. 11. Besides this text, *David* saith in his Psal. of the Sabbath, that he will declare *Gods louing kindnesse in the morning, and his truth in the night,* Psal. 92. 2. making the night following a part of the Sabbath.

Against this doctrine it is alleadged, first, that the Sabbath is to begin in the euening, because in the first of Gen. it is saide, sixe severall times, the euening and the morning made the first day, and so the second, and third, &c.

Ans. First; in that text when it is said, the euening and the morning made such and such daies, by the euening is vnderstood the night and by the morning the day, and the euening was the end of the day, and the morning the end of the night. This exposition is auncient, and yet in Scripture we finde not one place where the euening is put for the night. Secondly, I answer that the collection from that place is of no force. For thus the reason must needes be framed: That which God did in appointing of daies, the same must we doe in vsing of them. But God in appointing of daies, began the day at the euening. *Ergo,* &c. The consequent is false. For the case is otherwise in the constitution of time, then it is in the vse of time constituted: and there is not the same reason of things in doing, as there is of the same things in beeing and vse. Thirdly, this did not binde the Iewes. For they in all likelihood beganne their Sabbath in the morning. Indeede their solemne feasts, as the Pascheouer and such like, began and were kept from euening to morning, as we may read, *Leuit. 23. 5.* But their ordinarie Sabbath was kept from morning to morning. Whence it is, that Saint *Matthew* calles the dawning of the first day of the weeke, the ende of the Sabbath of the Iewes, *Math. 28. 1.* and there is nothing (I take it) that can be brought to the contrarie.

It is obiected that *Moses* saith, *Leuit. 23. 32.* *From euen to euen shall ye celebrate your Sabbath.* *Ans.* The words must be vnderstood of the feast of reconciliation, beeing the tenth day of

the seauenth moneth, which was solemnized and kept from euen to euen. And it is called a Sabbath, because it was by speciall comandement appointed to be kept as the Sabbath day, and that in two respects. First, because it was to be kept holy by the Iewes, in humbling themselues and offering Sacrifices, vers. 27. Secondly, because vpon that day it was not lawfull to doe any seruile worke vpon paine of death, vers. 25. 30.

Againe, it is alleadged that *Ioseph* of Arimathea could not embaulme Christ, by reason that the Sabbath was at hand, and this was the euening. I answer, that the Iewes Sabbath there meant, concurred with the day of their Passecouer, and hence it was that their Sabbath beganne in the euening.

By this that hath beene said, the answer to the third Question is plaine, to wit, that in the new Testament the Sabbath is to begin at the morning, and so to continue to the next morning, & not as some suppose to begin at the euen, and continue till the next euen. And thus much touching the speciall Questions of Gods worship, as also generally concerning those that belong to Man as he stands in relation to God.

The end of the second Booke.



THE THIRD BOOKE
of the Cases of Conscience, con-
cerning Man, as he stands in
relation to man.

CHAP. I.

*Of the Nature and Differences of Vertue, and the
Order of the Questions.*



HVS farre we are proceeded in the handling of two sorts of Questions, whereof some doe concerne man as he is considered apart by himselfe, without respect vnto another: some again concerne man, as he stands in the first relation, namely to God.

Now we come by order, to speake of the third and last head of Cases, propounded by the Conscience of man, as he stands in the second relation, to man. And vnder this Head are comprehended all those Questions of Conscience, that are incident to the liues of men; and which doe belong vnto man, as he is a member of some Societie, whether it be a Family, the Church, or the Common wealth.

For the better and more orderly proceeding in this Discourse, some conuenient Subiect or Matter is to be propounded, whereunto all the Questions that follow may fitly be reduced. Now of all other, the most conuenient Subiect in this kinde, is *Vertue*: & therefore according to the differēces of Vertue, we will distinguish the Questions into three seuerall sorts.

But before we proceede to particulars, it shall not be amisse to speake somewhat generally of Vertue, so farre forth, as the knowledge thereof may giue light to the things that follow.

Touching Vertue, two things are briefly to be remembred: first, what it is; and then, what be the distinct kindes thereof.

Vertue is a gift of the spirit of God, and a part of regeneration, whereby a man is made apt to liue well.

I call it first, *a gift of the Spirit of God*, because in whomsoever it is, whether in Christians or in Heathen men, it hath the na-

ture of a gift that floweth immediately from the spirit of God. And this I put in the first place, to confute the receiued errour of the wisest Heathen Philosophers, which call Vertue an habite of the minde, obtained and confirmed by custome, vse, and practice.

Secondly, I call it such a gift, as is also a *part of regeneration*; and this is added for two causes.

First, that we may put a difference betweene Christian and Heathen vertues. For, howbeit the same vertues in kinde and name, are & may be found, both in them that professe Christ, and those also that are ignorant of the true God; yet they are in them after a diuers manner. For in Heathen men they are the gifts of God, but not parts of regeneration and newe birth: but in those that be true Christians, they are indeede not onely the gifts of Gods spirit, but also essential parts of regeneration.

That we may the better yet conceiue this difference, we must vnderstand, that the grace of God in man, is two-fold, *restraining and renewing*.

Restraining is that, which bridleth and restraineth the corruption of mens hearts, from breaking forth into outward actions, for the common good, that Societies may be preserved, and one man may liue orderly with another. Renewing grace is that, which doth not onely restraints the corruption, but also mortifieth sinne, and renewes the heart daily more and mote. The former of these is incident to Heathen men; and the Vertues which they haue, serue onely to repress the act of sinne in their outward actions: but in Christians, they are graces of God, not onely bridling and restraining the affections, but renewing the heart, and mortifying all corruption. And though those vertues of the Heathen be graces of God, yet they are but generall and common to all: whereas the vertues of Christians, are speciall graces of the spirit, sanctifying and renewing the minde, will, and affections. For example, chastitie in *Ioseph* was a grace of Gods spirit, renewing his heart; but chastitie in *Xenocrates* was a common grace, seruing onely to curbe and restrain the corruption of his heart. And the like may be said of the iustice of *Abraham* a Christian, and of *Aristides*, a Heathen.

Secondly,

Secondly, I adde this clause, to meeete with an error of some learned Philosophers, who taught, that the very nature of Vertue standeth in a meane, or mediocritie, of affections. This that they say is true in part, but not wholly. For the mediocritie, of which they speake, without renouation of affections, is nothing: and therefore all vertues, that are not ioynd with a renouation and change of the affections, are no better then sinnes. This point the Philosophers neuer knew: and hence it was, that they stood onely vpon a mediocritie, defining a man to be truly vertuous, that did wisely obserue a meane betweene two extreames.

Lastly, I say that this gift of God, *makes a man fit to liue well:* In which clause standeth the proper effect of Vertue; which is, to make those in whome it is, to lead their liues well. And by this we are aduertised, to take heede of the opinion of Philosophers, concerning some particular vertues. For in their morall discourses, they giue both the name and the nature of Vertue to those things, which are either false and counterfeit vertues, or indeede none at all. For example, *Aristotle* makes *Vrbانيتie* a vertue, which is indeede a sinne, beeing nothing els, but a dexteritie in mocking and descanting vpon mens persons and names: and so it is reckned by *Paul* amongst grieuous sinnes and vices, which are to be auoided, *Eph. 5. 4.* Againe, the Philosopher calls *Magnanimitie* (whereby a man thinkes himselfe worthie of great honours, and thereupon enterpriseth great things) a Vertue; which notwithstanding is to be holden a flat vice. For by the law of God, every man is to range himselfe within the limits of his calling, and not to dare, once to go out of it. Whereas on the contrarie, the scope and end of this vertue (as they tearme it) is to make men to attempt high and great matters aboue their reach, and so to goe beyond their callings. Besides, it is directly opposite to the vertue of humilitie, which teacheth that a man ought alwaies to be base, vile, and lowly in his owne eyes. The Prophet *David* cleares himselfe of this sinne, *Psal. 131. 1.* when he saith, *Lord, I am not high minded, mine eyes are not hautie, I haue not walked in things that be great, and aboue my reach.* Furthermore, no Vertue must make vs to forsake good life: but euery one serueth for this ende, to make vs fit to liue a godly life.

The next point to be considered is, What be the kindes of vertue.

Vertue is either in the minde of man, or in the will. The vertue of the minde, is Prudence. The vertue of the will, is that that orders mans will; and it is two-fold: for it respecteth either our selues, or others.

That which respecteth our selues, is conuersant about two mainethings in the heart of man, the reuenging, & the lusting power. That which respecteth the reuenging power, is *Clemencie*; which standeth in the ordering and reforming of the raging power of Anger. The next, which respecteth the lusting power, is Temperance.

Vertues that doe respect others, are either concerning curtesie, as Liberalitie; or concerning Equitie. And these consist partly in doing of equitie, as Iustice; partly in defending and maintaining it, as Fortitude.

Now according to this distinction of vertues, the Questions of Conscience are to be distinguished, in this sort: Some of them concerne Prudence; some concerne Clemencie; some Temperance; some Liberalitie; some also concerne Iustice, and some Fortitude. Of all which in order.

CHAP. II.

Of Questions concerning Prudence.



Here are two maine Questions of Conscience, which concerne Prudence.

I. Question.

How a man should practice Prudence or Wisedome?

This I acknowledge, is a high point in the life of man, and such, as cannot be resolved as it ought, without great deliberation; notwithstanding I will doe mine indeauour to answer something.

Concerning Prudence, there are sundry things to be considered.

First; what is the beginning of the practice of this vertue; and that in a word, is the Feare of God. This feare standeth
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principally in two things; the first is, a reuerent awe of the Maiestie of God in all places, and at all times, whereby we are resolved, that wherefoeuer we are, we are in his presence, and whatsoeuer we thinke, speake, or doe, it is wholly and perfectly knowne vnto him. The second is, a resolved care to walke as in the presence of God: that is, to keepe his commandements, and to yeeld obedience vnto his Maiestie in all things. Now that this feare is the beginning of wisdom, it appeares by sundrie places of Scripture. Psal. 111. 10. *The beginning of wisdom, is the feare of Iehouah.* Prou. 3. 7. *The beginning of knowledge is the feare of the Lord: fooles despise wisdom and vnderstanding.* Moses telleth the children of Israel that herein stood their wisdom and vnderstanding before the eies of all people, that they obserue and practice all the ordinances and iudgements of God, which he had commanded them, *Deut. 4. 6.* And David professeth of himselfe, that by his daily meditatio in the law of God, and keeping his commandements, he became wiser then his enemies, Psal. 119. 98. *Yea, of more vnderstanding then all his teachers,* vers. 99. *yea further, more prudent then the aunient,* vers. 100.

Secondly, we must consider the rule of prudence, and that is, spirituall vnderstanding, whereby we are inabled to know and conceiue spirituall truth and falshood, good and badde. This Saint Paul wished vnto the Church of Coloss. when he saith, *we cease not to pray for you, and desire, that ye might be fulfilled with knowledge of his will, in all wisdom and spirituall vnderstanding,* Col. 1. 9. And the same Apostle exhorting the Romanes, to giue vp their bodies a liuing sacrifice, holy and acceptable vnto God, and not to fashion themselues like vnto this world; he makes the ground of his exhortation, and consequently the rule of their obedience thereunto, *the renouation of their mindes or vnderstandings,* to this end, *That they might prooue, what is the good will of God, acceptable and perfect,* and answerably do & performe the same, *Rom. 12. 2.* And his reason is good; because though prudence be the rule of all vertues, as the ancient Philosophers among the heathen haue affirmed, yet it selfe must be ruled by a higher rule, which they knew not, namely, by spirituall vnderstanding and knowledge, according to the word of God.

Thirdly, we are to consider what is the Practice of Prudence, and wherein it consisteth.

In the practice thereof, two actions are required: the one, is *Deliberation*; whereby according to spirituall vnderstanding, we enter into aduice what is good and badde, what truth and falshood, what is to be imbraced and donne, and what not: The other is *Determination*; whereby we resolve vpon former deliberation, to imbrace, to doe, to follow, and pursue the best things in euery kind. And therein stands the very nature and forme of true Christian prudence, when a man (vpon due consideration of things and actions, together with their properties and circumstances) proceedes to a holy and godly resolution, according to the rule aforesaid. Now the practice of Prudence in these two actions is very large, and consisteth of sundry branches. I will onely touch the principall, and propound them in these Rules following.

The first Rule is this: A man must, in the first place; and *aboue all things in the world, carefully provide for the forgiunesse of his sinnes, and the saluation of his soule.* This our Sauour Christ commandeth as a speciall dutie, *Math. 6. vers. 33. Seeke ye first the kingdome of God and his righteousness.* And sinners and vnrepentant persons, are sundrie times in scripture tearmed fooles, as in many other respects, so principally in this, because they faile in this point of wisdom, going on in their sin without repentance. The five virgins in the Gospell are for this very cause pronounced *foolish, or fooles*, because they provided not for the oile of Faith, but did onely content themselues with shining lampes, that is, a naked profession of religion and vertue; and for want of wisdom and prudence in this point, they were iustly deprived of accesse into the bedde-chamber. Thus, the rich man, that had great reuenues and abundance of worldly wealth, is notwithstanding tearmed by God himself a foole, because he gathered riches to himselfe and was not rich in God; that is, he minded earthly things, and placed his chiefe felicitie in vaine and transitorie riches, not once forecasting, how to come into the fauour of God, that he might be saued.

To this Rule I adde that, which *Paul* by way of caueat commendeth to the Ephesians, *Eph. 5. 16. Take heede that ye walke circumspectly, not as vnwise, but as wise, redeeming the time.* As if he should say, Play the part of wise men; take time while time serues, lay hold of the meanes of saluation, vse no delaies.

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in heauenly matters, deferre not your repentance from day to day: for the daies are euill, and you may bee surprized in your sinnes before you be aware.

II. Rule. *We must vse continuall watchfulnes against our enemies, but specially against our spirituall enemies.* This watchfulnes our Sauour commaundeth often in the Gospel, but specially in Mark, 13. 33. *Take heede, watch, and pray.* 35. *Watch therefore, for ye know not, &c.* 37. *Those things that I say vnto you, I say vnto all men, Watch.* And S. Peter exhorteth in like manner, *Be sober, and watch: for your aduersarie the Diuell as a roaring lyon, walketh about, seeing whome he may deuoure,* 1. Pet. 5. 8.

Now this dutie stands principally in two things: First, that we diligently obserue the danger, wherein we are, by reason of temptations. Secondly, that we daily labour to search & finde out the secret counsells, practices, and enterprises of our enemies, and withall seeke to preuent them. To this purpose wee must watch against the corruptions of our hearts, the temptations of the Diuell, & the day and houre of our death, that we be not found vnprepared. For our owne sinnes are many; *Satan* is strong and subtile in his suggestions, and temptations; and death, though of all other things it be most certaine, and cannot be auoided, yet it is most vncertaine in regard of the time when, the place where, and the manner and kind, of what and how a man shall ende his daies.

III. Rule. *Euery man must measure himselfe by his owne strength, and doe nothing beyond his abilitie.* This Rule is set down, though expresse in other tearmes, Rom. 12. 3. *No man must presume to vnderstand, aboue that which is meete to vnderstand, but ought to bee wise according to sobrietie, as God hath dealt to euery man the measure of faith.* An example of the transgression of this Rule, we haue in *Dauids* three Worthies, who brake into the Host of the Philistims, to fetch *Dauid* the king water from the Well of Bethlem, 2. Sam. 23. 16. Which act of theirs, was a rash enterprise, and such a one, as *Dauid* himselfe condemneth in that Chapter, because they went beyond their strength, to encounter with a whole garrison of men, they beeing themselves but fewe, namely three in number.

IV. Rule. *We must distinguish betweene the necessarie workes of our callings, that pertaine to vs, and other workes that are out of our callings, and pertaine not vnto vs: and we must doe the other, though*

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we leave these vndone. This Rule is propounded in 1. Theff. 4. 11. *Meele with your owne busines*, that is, do the necessarie works of your callings that belong to you, though you leave the other for the time vndone. The contrary to it, is to liue or to behaue himselfe inordinately, 2. Theff. 3. 7. And we haue an example of the transgression hereof in *Peter*, *Ioh. 21. 21.* whome when Christ had commanded to follow him, he would needes aske him what *Iohn* should doe; Christ giues him this answer, *what is that to thee?* In which words, he teacheth that not only *Peter*, but also euery man must attend vpon the necessarie and proper workes of his owne vocation, and not deale with other mens busineste; which because *Peter* did, he is by that answer secretly reprocued, and iustly condemned of curiositie in that behalfe.

Duobus malis
non mini-
mum, sed
neutrum eli-
gendum.

V. Rule. *We must put a difference betweene things honest and of good report, and of things dishonest and of bad report; and these we are to let passe, and onely to doe the other*, *Phil. 4. 8.* *Whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, if there be any praise; thinke on these things.* To this may be added one *Caueat*, that, Of two euills which are both sinnes, wee must not onely not chuse the lesse, but we are to chuse neither. For their damnation is iust, who affirme that men may doe euill, that good may come of it, as the Apostle saith, *Rom. 3. 8.*

VI. Rule. *Things of profit and pleasure, must giue place to things that belong to vertue and honestie.* This conclusion the light of nature teacheth. Worldly men say, who will shew vs any good? But *Dauids* praier is, *Lord lift thou vp the light of thy countenance vpon vs*, *Psal. 4. 6.* *Godlinesse is the great gaine*: therefore all gaine must giue place to godlines, *1. Tim. 6. 6.*

VII. Rule. *We may not trust men vpon faire pretences, that they make vnto vs, without further triall.* This point was practiced by our Sauour Christ: who, though many beleued in his name, when they saw the miracles which he had done; yet he did not commit himselfe vnto them, because he knew them all, *Ioh. 2. 24.* And it is also verified by the common prouerbe, *First trie, and then trust.*

VIII. Rule. *Wee must giue place to the sway of the times, wherein we liue, so farre forth as may stand with keeping faith, and a*
good

good conscience. We may not be temporizers, and change our Religion with the times: but yet we may & must giue place to times, as wee giue place to the streame, so that it bee done with keeping of true Religion, and good conscience. This Rule was practiced by *Paul*, *Act.* 28. 11. who living among the Heathen, was constrained to speake as they, and therefore he saies, that he departed in a Shippe to Rome, whose badge was *Castor & Pollux*, *Act.* 19. 10. Againe, he was three yeares in Ephesus an idolatrous place, where the great goddesse *Diana* was worshipped; yet in all that time he contained himselfe, and spake nothing in particular against *Diana*, but onely in generall against false gods, saying, that they bee no gods that are made with hands, v. 26. Nay *Alexander* could not charge him with this, that he had in al that while, blasphemed their goddesse *Diana*. *Paul* therefore was faine to yeeld to the sway of those times, that so he might doe some good in Ephesus by his Ministry. Whereas, if he had spoken against *Diana* directly, it had not binne possible for him, to haue done that good by preaching, which otherwise he did. Againe, in the Primitiue Church, the Apostles for the weakenes of the Iewes, did yeeld to the vse of Circumcision, and permitted abstinence from blood, and that which was strangled, &c. so farre forth, as it stood with pure religion, and good conscience: and if they had not so done, they should not haue wonne the Iewes to the faith as they did.

IX. Rule. *If wee cannot doe the good things that we desire, in that exquisite manner that we would, we must content our selues with the meane; and in things which are good, and to be done, it is the safest course to satisfie our selues in doing the lesse; lest in ventring to doe the more, which cannot be, we grow to the extremitie, and so faile or offend in our action.* It is a good & wise counsell of the Preacher, to this purpose, *Eccl.* 7. 16. *Be not iust ouermuch*: and his meaning may be this; Be not too strict or curious in effecting that which thou intendest, exactly, when thou canst not; but rest contented in this, that thou hast done thine endeaour; and take to the lesse, when the greater cannot be effected. In some countries, Popish Images erected in Churches, doe stand vndefaced. The good desire of the people is, that they may bee pulled downe; but this cannot bee brought to passe. What then are they to doe in this case? they must not grow to extremitie, and pull them downe themselves; but they must in-
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treat the lawfull Magistrate for their remoouall, and pray to God, that he may be mooued so to do; and in the meane time, rest content with that they haue done, & waite the Magistrates pleasure. In the Iudiciall law, by reason of the hardnes of the Iewes hearts, sundrie sinnes could not vtterly be taken away, as diuorcements, polygamy, vsury. Hereupon, the Lord makes a law of Toleration, without approbation, and did not remoue them quite away; for that was not possible, in regard of man, for the time: but restrained the euill, that could not be quite cut off & abolished otherwise. And herein appeared the great wisdom of God, in making a Law not to allow of, nor yet vtterly to take away, but to moderate the practice of these sins in the Iewes, for the hardnes of their hearts. In like maner, in this our land there is the practice of Vsurie, a sinne that cannot, nor euer shall be rooted out vtterly. For this cause, the States of this kingdome, haue out of their wisdom, provided a Law for the toleration thereof after a sort, and that vpon speciall cause. For if the Magistrate should haue enacted a Law vtterly to abolish it, it would before this (in likelihoode) haue growne to great extremitie. The same was the practice of the Apostles in their times, who yeilded to beare with the vse of Circumcision for a time, when they could not otherwise vtterly cut it off.

II. Question.

Whether a man may lawfully and with good conscience, vse Policie in the affaires of this life?

Ans. There be foure principall Caueats, which being obserued, Policie may be vsed, and is not against Christian religion. 1. Nothing must (in policie) be said, done, or intended, to preiudice the truth, specially the truth of the Gospel. 2. Nothing is to be said, done, or intended, against the honour and glorie of God, either in word, in deede, or in shew. 3. Nothing must bee wrought or contriued against iustice that is due to
man

man. 4. All actions of policie, must be such as pertain to our calling, and be within the limits and bounds thereof. For if any action whatsoever, be done out of that calling wherein God hath placed vs, or at least be not answerable therunto, though it be plotted and attempted in neuer so great wisdom and policie, it is vnlawfull and not warrantable.

These Caueats obserued, it is not vnlawfull to vse that which we commonly call Policie. And the reason is this: when any busines is to be done, we must make a two-fold inquirie: First, into the thing to be done, whether it be good or badde, lawfull or not lawfull, commanded or forbidden. Secondly, into our selues, whether the worke in hand be agreeable to the calling of the doer, or answerable to that durie which hee oweth to God and man. Now because both these are grounded vpon the former cautions, therefore we conclude, that whatsoever busines is taken in hand, and not suted vnto them, it hath not good warrant, and so cannot be done with good conscience.

Yet for better clearing of this answer, let vs a little consider the Scriptures, and the examples there recorded, touching this policie. In *Iosh. 8. 5.* we shall find that *Ioshua* vseth Martiall policie in the besieging of *Ai*, placing one part of his armie in an ambush, and causing the other part to flie: for by that meanes, the men of *Ai* comming out of the citie, and pursuing those that fled, the souldiers that lay in ambush, tooke the citie and destroyed it. In *2. Sam. 5. 23.* *Dauid* beeing to make warre against the *Philistims*, asketh counsell of God, and God teacheth him policie: he therefore in his owne example allowes policie; and more especially those wise and prudent shifts in warre, which wee call Stratagems or policies of the field. Wee haue also the example of *Paul* for this purpose, who *Act. 21. 26.* faines himselfe to haue made a vowe to be a *Nazarite*, that hee might yeeld somewhat to the weakenes of the *Iewes*, who were not sufficiently informed in the doctrine of Christian libertie. This practice was warrantable, neither was it a sinne in *Paul*: for he did it by the counsell of the Church at *Ierusalem*, *v. 20. 24.* And *Paul* himselfe neuer made mention of this, as of a sinne: which he would vndoubtedly haue done, had it been a sinne. Againe, *Act. 23. 6.* when he was brought before *Ananias* the Priest, and the councell at *Ierusalem*, beeing in some danger,

danger, he vseth policie: for he pretended that he was a Pharisee, and by that meanes raised a dissension betweene the Pharisees and the Sadduces. And this was no sinne in *Paul*: for he spake no more but the truth; onely hee concealed part of the truth.

Now if it fall out otherwise, that policie be vsed, and any of these foure Caueats be not obserued, then it loses both the name and nature of true Policie, and becomes fraud, craft, and deceit, and so is condemnable. Example hereof we haue in *Dauid*, 1. *Sam.* 21. 24. who when he came to the court of Achish king of Gath, and sawe himselfe in danger, he faines himselfe madde. Which though he did to saue his owne life, yet his policie was not to be allowed of: for it tended to his owne disgrace (he being King of Israel) and it was also dishonourable vnto God, who had appointed him to bee the King of Israel. Againe, that which is commonly called the policie of *Machiauel*, is here to bee condemned. For it is not answerable to the Caueats before remembred. Besides that, it is not only against the written law of God, but euen against the law of Nature. And the very foundation thereof, standeth onely in the practice of lying, swearing, forswearing, in fraud, deceit, & iniustice.

CHAP. III.

Of Questions concerning Clemencie.



Clemencie or meekenes, is a vertue, that serues to moderate wrath and reuenge.

Touching Clemencie there be three Questions.

I. How a man is to carrie himselfe, in respect of iniuries and offences done vnto him?

II. When anger is a sinne, and when not?

III. Howe a man should remedie his rash and vniust anger?

I. Question.

I. Question.

How may a man carrie himselfe, in respect of iniuries and offences done vnto him?

Answer. That a man may behaue himselfe so as becommeth a Christian in these cases, he must in the first place, inquire into the nature and qualitie of the wrong done.

Now, Offences that are done to vs by others, are of three sorts.

The first sort, and the least are, when some things are done to vs, that doe onely displease vs, but bring no losse or hurt to vs. These be light offences; and of this kinde are common infirmities, as hastinesse, teastinesse, frowardnesse, slownesse and dulnesse of nature: of this kinde also, are reproches of vnskilfulnes, ignorance, basenes, pouertie and such like. The first degree then of Clemencie is, not so much as to take notice of these sleight offences; but to let them passe, and burie them in obliuion. *Salomon saith, A mans vnderstanding deferreth his anger, and it is his credit to passe by an offence, Prou. 19. 11.* His meaning is, that when smal offences are done, which cannot be auoided, then in discretion a man should withhold his anger, and not take notice of them, but passe by them and let them goe: for this shall be a farre greater ornament vnto him, then if vpon the deede done, he should haue hastily proceeded to reuenge.

The second sort of Offences, are small iniuries, such as doe not onely displease vs, but withall bring some little hurt to vs, either in our goods, life, or good name. Now, the second degree of meekenes is, to take notice of these, but withall to forgive them and put them vp. The reason is, because alwaies greater care must be had of peace and loue, then of our owne priuate affaires, Read the practice hereof, *Ioh. 8. 49.* It was objected to Christ wrongfully, that he was a Samaritane, and had a Diuell. Christ takes knowledge of the wrong, and saith, *you haue reproched me;* but withall he puts it vp, onely denying that which

which they said, and clearing himselfe, *I haue not a Diuell, but I honour my father.* David had receiued great wrong, at the hands of *Ioab* and *Shimei*, as appeares in the historie of his life; but principally, when he came first to be King of Israel, *2. Sam. 3.* and yet he takes not a hastie course, presently to be reuenged vpon his aduersaries: but proceedes in this order: First, hee takes notice of the fact, and commits his cause to God, *ver. 39.* and then afterward, as opportunity serued, gaue the parties their iust desert. The reason was, because being newly inuested in the kingdome, his aduersaries were strong, and himselfe weake, euen by his owne confession, and therefore not able at the first, to redresse the iniurie done vnto him. But when hee had once established himselfe, then he doth not only beginne, *2. Sam. 19. 14.* but proceedes to full execution of punishment vpon them, as we read *1. King. 2. ver. 5, 6. 34, 35.*

The third sort of Wrongs, are greater iniuries; such as are not onely offense to our persons, but withall doe preiudice our liues, and bring a ruine vpon our estates, both in goods & good name. These are the highest degree of Iniuries, manifested in open and apparent wrongs. And therefore answerable to them, is required the third and highest degree of Clemencie, which stands in three things: First, in taking notice: secondly, in forgiuing them: thirdly, in a iust and lawfull defending our selues against the wronging parties. This is the summe and substance of the answer.

For the better conceiuing whereof, sundrie Questions are further to be propounded and resolued.

First in generall, it is demanded, how a man should and ought to forgiue an iniurie?

Ans. In forgiuenes there be foure things.

The first is forgiuenes of *Reuenge*, that is, of requiting euill for euill, either by thought, word, or deede. This must alwaies be practiced. For vengeance is not ours, but the Lords: and great reason then, that we should euermore forgiue, in regard of reuenge and hatred. This the Apostle teacheth, when hee saith, *1. Cor. 13. 5. Love is not prouoked, it neuer thinketh* (much lesse speakes or doth) *euill.*

The second is forgiuenesse of *private punishment*: which is, when men returne punishment for iniuries done, in way of requitall; and this must alwaies take place with vs, because as
vengeance

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vengeance it selfe, so also punishment in way of reuenge, is
Gods alone.

The third is, *forgiuensse of iudgement*, when we iudge an iniurie done to be an iniurie. This iudgement we are not bound to forgive vnto men. For we may with good conscience, iudge a sinne and a wrong to be as they are. And yet notwithstanding, if a man make satisfaction for the wrong done, then there ought to be *forgiuensse*, even in regard of iudgement.

The fourth is *forgiuensse of satisfaction*. This we are not alway bound to remitte; but we may with good conscience, alway require satisfaction where hurt is done.

Secondly, for the further clearing of this generall Question, we are to answer some particular Cases vsually propounded in the liues of men, and namely five.

I. Whether a man may defend himselfe by law?

II. How he may defend himselfe by law?

III. Whether a man may defend himselfe by force?

IV. How?

V. Whether a man may defend himselfe by Combate?

I. Case. Whether a man may, with good conscience and a meeke Spirit, defend himselfe by law, for wrongs that are done vnto him?

I answer affirmatiuely: A man may, with good conscience, defend himselfe against great iniuries, by the benefit of lawe. For Magistracie is Gods ordinance, for the good of men, *Rom. 13. 4.* and therefore men may vse the benefit of the authoritie, iudgement, and iurisdiction of Magistrates, without breach of conscience. Againe, it is the expresse law of God, that when a false witnesse riseth vp against a man, to accuse him of a trespasse; that both the accuser and the accused, should stand before God, that is, before his Priests and Iudges for the time beeing, and haue remedie at their hands. An example of which iudiciall defense, we haue in *Paul*, who in case of wrong, makes his appeale to the iudgement seate of Rome. *Act. 25. 10.*

But it is alleadged out of Scripture, to the contrarie, *Luk. 6. 29. To him that smiteth thee on the one cheeke, offer also the other, Math. 5. 40. If any man will sue thee at the law, and take away thy coate, let him carrie thy cloake also.*

Ans. These places are spoken of priuate persons, that want the defense and assistance of the publike Magistrate: and such

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must rather suffer wrong vpon wrong, blow vpon blow, and losse vpon losse, then right their owne wrongs, by reuenging themselves.

Againe, it is objected, that *Paul* saies, Lawing is a fault, 1. Cor. 6. 7. *There is utterly a fault among you, because ye goe to law one with another, &c.*

Ans. We must distinguish betweene things themselves, and the manner of doing them. When *Paul* saies, it is a fault, he condemneth not lawing absolutely in it selfe, but the Corinthian manner of going to law: which was this; First, they went to law with scandall, before the Tribunalls of Heathenish and vnbelieuing Iudges, and so made the Gospell to be slandered and reproched. Secondly, they went to law vpon light causes, and for small iniuries, which they might well haue put vp and easily brooked. Thirdly, in lawing they fell into rash and violent passions of rage, and enuie, so as they could not temper themselves, but must needs goe to law in the first place; which should rather haue beene the last and the desperate remedie of all. And this bad manner of suing one another at the law, is it which *Paul* rebukes as a fault. And it is to be obserued, that *Paul* notes their fault by a word, that signifies * *Weakenesse or impotencie* of their affections; whereby it came to passe, that being overcome by the strength of their owne desires, vpon iniurie^s offered, they were vnable to beare them in any degree of Christian moderation, and thereupon hastily proceeded to the Courts of Heathen Iudges, for determination of controuersies and contentions among them.

Extema.

It is further alleadged, that when a man is any way wronged, it is Gods will it should be so, and therefore he ought not to seeke redresse, but to rest himselfe in the will of God.

Ans. It is Gods will we should haue diseases, and yet it is not lesse his will, that we should vse good meanes to be cured of them. So is it in wrongs and iniuries done vnto vs. As his will is, we should be afflicted, so also hath he willed our deliuerance, by such meanes, as himselfe hath appointed.

But our Sauour would haue his Disciples, to be as *sheepe among wolues*, and therefore we ought to endure all wrongs without reuenge. For the sheepe takes all wrongs, and doth not so much as defend it selfe against the wolfe.

Ans.

Ans. So Christ commandeth, that we should be simple as doves, Math. 10. 16. and yet withall, he commandeth vs to be wise as serpents, to defend our owne heades, and to saue our selues.

Lastly, it is alleadged, 1. Cor. 13. 5. that *loue seekes not her owne*: therefore loue must not defend her selfe.

Ans. Loue doth not so seeke her owne things, as that shee neglecteth the good of others; but seeking her own, shee seekes the good of all. And this practice is not against, but according to the law of Charitie.

II. Case. How is a man to defend himselfe by Law?

Ans. For the resoluing of this Question, we must take two Rules.

The first is this; We must first trie all meanes, and vse all remedies that may be, before we vse the remedie of Law. It is our Sauours direction, Math. 5. 25. *Agree with thine aduersary quickly, while thou art in the way*, that is, before the controuerlie be ended by order of law. Againe, Math. 18. 15. *If thy brother trespass against thee, goe and tell him his fault betweene thee and him alone*. And Saint Paul in this case, prescribes a course to be taken before-hand; namely, first to beare and suffer as much as may be, 1. Cor. 6. 7. *Why rather suffer ye not wrong? why rather sustaine ye not harme?* Then, if bearing will not end it, to commit our cause to priuate arbitrement of one or two, verse 5. *Is it so that there is not a wise man among you; no not one that can iudge betweene his brethren?* Law is to be vsed in this case, as the Physitian vseth poison; and that is, onely in desperate cases.

The second Rule is; That our patient minde must be made known to al men, Phil. 4. 5. In taking the benefit of Law, we are to vse great Moderation of minde, and that in three respects; before we goe to law, in lawing, and when the suite is ended.

The moderation of minde, before the beginning of suits in law, stands in three things.

First, we must consider, that all iniuries whatsoever they be, doe befall vs by the prouidence of God, and that for our sins. Vpon which consideration, we ought to submit our selues to Gods will, to obey him, to arme our selues with patience, and to lay aside all anger, enuie, malice, and impatience.

Secondly, we must consider before-hand, that Courts of Iustice, are the ordinance of God, in which it pleaseth him to testifie his presence, iustice, and goodnes; and vpon this ground, we shall be moued to depart with our owne right, and to yeelde our selues, and all the right we haue, into the hands of God, in the vse of the meanes appointed; in the meane time depending on him by faith, for the issue and euent of our suit.

And hence (by the way) it appeares, that fewe or none doe vse this ordinance of God, as they ought; because the greater sort of men, that commence suits in law, doe not consider either the nature, or ende of ciuill Courts. No man ordinarily will yeelde a haire of his right, but euery one fixeth his eyes wholly vpon the euent of his action by extremitie of law: and so swarue from that Christian moderation, required by the word of God in this case.

Thirdly, we must set downe with our selues, lawfull and iust endes of our actions, not vniust and vnlawfull. These iust endes are; first, Gods glorie in the execution and manifestation of iustice: secondly, the honest defence of our owne right: thirdly, publike peace: fourthly, the amendment of disordered persons, and not the defamation or hurt of any man.

The Moderation of the minde in Lawing, standes in these particulars: first, In seeking after peace to the vtmost, *Rom. 12. 18. If it be possible, as much as in you is, haue peace with all men:* secondly, In loue of our enemies, with whome we are at controuersie in law: thirdly, In neither vsing nor shewing extremitie in our proceedings, *Math. 5. 25. Math. 18. 28.*

After that the suit is ended, the moderation of our mindes must be exprest, by our behauiour, in regard of the euent of our action. For if the Law goe with vs, we are to giue God thanks for the manifestation of his iustice, in the course taken. If on the other side it goe against vs, we may not rage or be discontentedly griued; but commend our cause quietly to God, and accuse our selues for our owne sinnes, and say with *Dauid, Righteous art thou, O Lord, and iust are thy iudgements. Psal. 119. 137.*

III. Case Whether may a man defend himselfe by force, when he is wronged?

Ans. w.

Ans. In some Cases, he may lawfully defend himselfe by force. Reasons. First, because the Gospell doth not abolish the Law of nature, nor the positive lawes of all countries, but it doth establish them. Now, it is the Law of nature and nations, that a man may defend his life and health, in some cases, vpon iust occasion. Secondly, this is Gods Law, *Exod. 22. 2. If a theefe be found breaking up a house, and be smitten that he die, no blood shall be shed for him.* Abraham was a stranger in the land of *Sodom*, and yet he reskued his brother *Lot*, and recovered all his substance that he had lost, by force and armes, *Gen. 14. 14.* and his action was approoued of God. For *Melchisedeck* met him, at his returne from the slaughter of the Kings, and blessed him. Yea and blessed God for his deliverance, *v. 19. 20.* Againe, in some cases, a man may giue his life for his brother. So saies Saint *Iohn*, *1. Ioh. 3. 16. We ought also to lay downe our liues for the brethren.*

IV. Case. When may a man defend himselfe by force?

Ans. Not alwaies and vpon every occasion, but onely in these cases: First, when violence offered is so sudden and vnexpected, that when it comes, there can be no escape, either by yeelding, or by flying, or by some suffering. Secondly, when the violence offered is open and manifest, so as there is no other way to reskue our selues, but by striking or killing. Thirdly, when violence is offered, and the Magistrate absent; either for a time, and his stay be dangerous; or altogether, so as no helpe can be had of him, nor any hope of his comming. In this case, God puts the sword into the priuate mans hands. Fourthly, when the defense is iust, and done in a right manner.

A iust defense stands in these things. I. It must be done incontinent and forthwith so soone as euer violence is offered. For if there be delay, and it come afterward, it loses the name of a iust defense, and becomes a reuenge, arising of prepenesed malice, as the Lawyers vse to speake. II. There must be an intention, not to reuenge principally, or to kill; but onely to defend himselfe. III. There must be a iust and equall proportion of weapons; therefore it is no iust defense to shoote a naked man through with a musket, or other peece of ordinance, when he offers violence.

V. Case. Whether a man may reskue himselfe or others by Combate?

Ans. It hath beene of auncient times, an vsuall manner of defence in some countries, that in case of difference, betwene people and people, in matters of weight, two men should be chosen out among the rest, who by fighting hand to hand, and killing one an other, should end the controuersie. But this way of defence, how auncient so euer it be, is vtterly vnlawfull.

Reasons are these: First, it is the expresse commandement of God, *Thou shalt not kill*, In which, all private men are forbidden to kill or slay, but in the case of iust and necessarie defense. Secondly, we may not hazard our liues, without some speciall warrant from God: if we doe, it is a flat tempting of God: and this is done in euery combate. Thirdly, if Magistrates will permit such fightes as this is, then they are bound to defend and saue the life of the innocent. For by such permission, oftentimes innocent blood is shedde, and the more harmelesse partie goes by the worst.

But it will be, and is obiected, First, that a Combate is a triall of innocencie. *Ans.* It is not so. For he that is stronger v-
sually ouercomes in the combate, not he that hath the more righteous cause. Againe, there be other meanes to trie a truth, besides this; as by examination, and by oath. Lastly, triall by the combate, is of the same nature with the triall of a murderer by the bleeding of a corpes touched, or handled; which is very doubtfull, and of all other most vncertaine.

Secondly, it is alleadged, that if a man take not a challenge, he is disgraced for euer. *Ans.* There is no warrant in Gods word, for a private man to accept a challenge. Nay, it is rather flat against the word. For God saies, *Reuenge is mine*. The private man saies the contrarie; The wrong is mine, and I will be auenged of him that hath done it. Againe, it is better for any man, to indure a little reproche with some men, then to lose or hazard his life.

Thirdly, it is obiected, that the Philistims offered to trie the victorie by a single combate with the Israelites, and appointed Goliath (on their side) to giue the Challenge; and that David (on the Israelites side) accepting the challenge, encountred with him, and had good successe. It may seeme therefore, that combates are lawfull. For it is better that one man should perish in warre, then that a whole armie should miscarie. *Ans.* That was a speciall and extraordinarie example of triall; and David

was.

was a champion in that fight, not by ordinarie appointment, but by extraordinarie propheticall instinct of Gods spirit. Again, in warre, though there be lesse danger in hazarding one mans life, then a whole armie: yet a good and iust cause is to be maintained, with all the strength that may be made, and not to depend vpon the power and courage of one man, who, in probabilitie, vnlesse he be supported by speciall calling and assistance from God, may be ouercome and lose the victorie.

Fourthly, it is alleadged, that an armie may fight against an army, therefore one man against an other. *Ans.* The reason is not alike. For warres and armies are Gods ordinances, and so are not combates; and it is not Gods will, that men should deuise & establish new waies and meanes of triall, not allowed by his word, but rather rest content with that he hath appointed.

Fifthly, *Ionas* did hazard his life, by casting lots; therefore a man may by combat. *Ans.* To say that *Ionas* did put his life in hazard by lottes, is an vntruth. For there was onely a coniecturall triall made, who should be the cause of the present danger. And when the lot fell vpon him, he was not cast into the sea by the lot, but by his owne aduise and counsell. Again, the casting of *Ionas* into the sea, did not befall him by lotte, but by his owne voluntarie resignation of himselfe, into the hands of God; willingly vndergoing it, as a iust punishment of the neglect of his calling; which himselfe confessed in these words, *For I acknowledge, that for my sake this great tempest is vpon you, Ion. 1. 12.*

Sixtly, *Moses* and the Egyptian fought a combate, and *Moses* slew him. *Ans.* *Moses* tooke vpon him publike reuenge in this action, as a Magistrate, and not priuate, as a priuate man. For though as yet, his calling was not fully manifested to his brethren, yet the truth is, God had called him to be their deliuerer out of the hands of the Egyptians; and this very action was a signe of their deliuerance, which was to come to passe afterward. It was (I say) a signe, thus; As he defended his brother and reuenged his quarrell vpon the Egyptian; so in time to come the Lord would by his hand, giue them full freedome and deliuerance from the tyranny of *Pharaoh*, and all his and their enemies, *Act. 7. 25.* Being then a publicke person his example can prooue nothing for this purpose.

II. Question.

When Anger is a vertue; and so, good and lawfull; and when it is a vice, and consequently euill and vnlawfull?

This Question hath two distinct parts: of which I wil speake in their order.

Sect. I.

The first part is, when Anger is a vertue and lawfull?

For Answer hereof, we must vnderstand, that in iust and lawfull Anger, there be three things; a right Beginning or motiue; a right Obiect; and a right Manner of beeing angry.

To the right Beginning of anger, three things are required.

First, that the occasion of anger be iust and weightie, as namely, a manifest offence of God. Take an example, or two. *Moses* in fundrie places, is said to be angrie, and the occasions of his anger were great, as appeares in the particulars. First, because some of the *Israelites*, against Gods commandement, had reserued *Manna* till the next day, *Exod.* 16. 20. Againe, he was angrie, because the *Israelites* had tempted God, in worshipping the golden calfe, *Exod.* 32. 19. In *Numb.* 16. 15. *Moses* againe is wroth, because *Coreb*, *Dathan*, and *Abiram* rebelled against him, and in him against God. *Phinees*, *Numb.* 25. 8. 11. is said to haue beene zealous, that is, angry for God: the occasion was, because the *Israelites* committed fornication with Heathenish women. *David* in like manner, 2. *Sam.* 13. 20. 21. was angrie vpon this occasion, because *Amnon* his sonne had defloured his sister *Thamar*. *Elias* is angry, 1. *King.* 19. v. 14. and why? because the *Israelites* forlooke the couenant of God, cast downe his altars, and had slaine his prophets with the sword. *Nehemias*, Chap. 6. vers. 5. is very angry, because the *Israelites* oppressed one another with vsury, and other kindes of exactions. *Jeremie* also, Chap. 6. 11. was angry for this, because the *Israelites* were of vncircumcised hearts and eares, and the

word

word of the Lord was vnto them as a reproche, and they took no delight therein.

Secondly, it is required, that anger be conceiued vpon counsell and deliberation, Prou. 20. 18. *Establish thy thoughts by counsell.* If thoughts must be established by counsell, then the affections, and so our anger also. And the Apostle saith, Iam. 1. 19. *Be slowe to wrath.* Now the reason is plaine; Counsell ought to be the foundation of al our actions, and therefore much more of our affections, which are the beginnings of our actions.

Thirdly, iust and lawfull anger must be kindled and stirred vp by good and holy affections, as namely, by desire to maintaine the honour and praise of God, by the loue of iustice and vertue, by hatred and detestation of vice, and of all that is euil. One saith well to this purpose, that anger must attend vpon vertue, and be stirred vp by it against sinne, as the dogge attends vpon the sheepeheard, and waits vpon his eye and hand, when to follow him, and when to pursue the wolfe.

The Second thing in good anger, is a fit Obiect or Matter to worke vpon; touching which, two things must be remembred.

First, wee must put a difference betweene the *person*, and the *offence* or sinne of the person. The sin of the person is the proper obiect of anger, and not the person, but onely by reason of the sinne. Thus *David* saies of himselfe, that *hee was consumed with anger*; not because the men with whome hee was angrie, were his enemies, but *because they kept not Gods law*, Psal. 119. 139. Thus *Moses* was angrie at the Idolatrie of the Israelites, wherewith they had sinned against God fourtie daies together; and yet he praies earnestly vnto God, for their persons, as wee read, *Exod. 32.*

But it is alleadged to the contrarie, that *David* directs his anger against the persons of his enemies, especially in Ps. 109. *Ans.* First, Prophets (as hath beene said heretofore) were endued with a speciall measure of zeale; and their zeale was a pure zeale, taken vp specially for the glorie and honour of God; but our zeale against our enemies, is commonly mixt with hatred, enuie, and self-loue, therefore we must not, nay we cannot follow their examples. Secondly, imprecations vsed by *David*, were predictions rather then praiers: for hee rather fore-told in them what should come to passe, then prayed that it might come to passe. Thirdly, *David* in his imprecations; accurseth

accurseth not his owne private enemies; but the enemies of God; and not all them, but such onely as were incurable: for by the spirit of prophecie, hee knewe the state of those, against whom he did pray; so doe not we.

Secondly, wee must put a difference betweene the *cause and offence of God*, and the *cause and offence of man*. Nowe iust anger must be directed against persons, for the offence of God properly, and not for priuate offence, but onely so farre forth, as it tendeth to the offence of God. Thus *Miriam* and *Aaron* murmured against *Moses*, because he had married a woman of *Aethiopia*. But this was onely a priuate offence, and therefore *Moses* behaued himselfe meekely towards them, *Numb. 12. 3.*

The Third thing in good anger, is the Right Manner of conceiuing it: Wherein these Cautions are to bee obserued: First, that our anger be mixed and tempered with charitie and loue. It is the propertie of God himselfe, *in wrath to remember mercie*, *Hab. 3. 2.* and herein wee must be like vnto him. This was *Moses* his practice, who out of his loue praied for those, with whome he was angrie, *Exod. 32.* Secondly, anger against any offence, must be mixed with sorrow for the same offence. Thus Christ was angrie with the Iewes, but withall he sorrowed for the hardnes of their hearts, *Mark. 3. 5.* The reason hereof is this: In any societie whatsoeuer it be, if one member sinneth, the sinne of that one member, is the punishment of the rest that be in that societie; euen as it is in the bodie, if one part be affected and ill at ease, the rest wil be distempered. *Paul* saies of himselfe, that he was afraid, lest when he came to the *Corinths*, God would humble him for their sinnes, *2. Cor. 12. 21.* Again he teacheth, that those which are fallen into any fault, must be restored by the spirit of meekenes, because we our selues are subiect to the same tentations, *Gal. 6. 1.* And in this regard, he would haue men to mourne with them that haue in them the cause of mourning, *Rom. 12. 15.* Thirdly, iust anger must bee contained within the bounds of our particular calling, and ciuill decencie; that is, so moderated, as it make vs not to forsake our duties which we owe to God and man, nor breake the rules of comelines. Thus *Iacob* was angrie with *Laban*, and yet he speakes and behaues himselfe as a sonne to his father, euen in his anger, *Gen. 31. 36.* *Ionathans* was angrie with *Saul* his father, and yet hee withdrawes not any reuerent or dutifull respect from him, *1. Sam. 20.*

Sect. 2.

Sect. 2.

The second part of the Question is, When Anger is a vice and vnlawfull.

Ans. It is a sinne in five regards, contrary to the former.

First, when we conceiue it without counsell and deliberation. This rash, hastie, sudden, and violent anger, is condemned by our Sauour Christ, *Math. 5. 22. Whosoever is angrie with his brother vnadvisedly, shall be culpable of iudgement.*

Secondly, when it is conceiued for no cause, or for a light or trifling cause. *Prou. 10. 12. Loue couers a multitude of sinnes.* Therefore euery light offence, must not be the cause of open anger. *Prou. 19. 11. It is the glorie of a man to passe by some infirmities.* *Ecclesi. 7. 23. Take not notice of all the words that men speake, no not of all those which seruants speake vnto their masters.* Besides that, causelesse anger is many times forbidden in the Scripture. And *Paul* saies, that *loue* is hardly prouoked, because it will not be moued to conceiue hatred, but vpon weightie and important causes, *1. Cor. 13.*

Thirdly, when the occasion is iust, yet the measure of anger is immoderate, *Eph. 4. 26. Be angrie, and sinne not;* and if by infirmitie thou fall into it, *let not the Sunne goe downe vpon thy wrath.* The reason is added in the next words, *Give not place to the Diuell;* because he is alwaies at hand to inflame the affection, as he did *Sauls*, who therefore in his rage, would haue killed him that was next him.

Fourthly, when it makes vs to forget our dutie to God or man, and to fall to brawling, cursing, and banning. Thus was *Shemei* angrie, when he railed vpon the King, and flung stones at him and his seruants, giuing him bad & vnreuerent tearms, and calling him a man of blood, and a man of *Belial.* *2. Sam. 16. 5, 6, 7.* Thus did the Disciples forget their dutie of loue vnto their brethren, & in anger desired that fire might come downe from heauen, and destroy the Samaritans, *Luke 9. 59.* Thus the Jewes, in vndecent and vncharitable manner, gnashed with their teeth at *Steuen,* *Act. 7. 54.* And *S. Paul* saies, that the fruits of wicked anger, are clamors, and crying speeches betweene person and person in their fury, *Eph. 4. 31.* And thence it is, that we finde *Balaam* in his anger, to haue bin more void of reason then his asse, *Numb. 22. 27.*

Fifthly,

Fiftly, when wee are angrie for priuate respects concerning our persons, and not concerning the cause of God. Thus *Cain* is said to bee exceeding wroth, and to haue his countenance cast downe, onely vpon a priuate respect, because he thought his brother *Abel* should bee preferred before him, *Gen. 4. 5.* Thus *Saul* was wroth with *Dauid*, taking himselfe to be disgraced, because the people (after the slaughter of the Philistines) ascribed to *Dauid* ten thousand, and to him but a thousand, *1. Sam. 18. 7.* In like manner he was angry with *Jonathan*, for his loue that he bare to *Dauid*, and for giuing him leaue to go to *Bethlem*, *1. Sam. 20. 30.* Thus *Nebuchadnezzars* wrath was kindled against the three children, because he tooke himselfe to be contemned of them, *Dan. 3. 19.* Thus *Haman*, meerely in regard of priuate disgrace, growes to great indignation against *Mordecai*, *Esther 3. v. 5.* Thus *Asa* was angry with the Prophet *Hanani*, because he thought it a discredit to him, to be reproofed at his hand, *2. Chron. 16. 10.* And in this sort were the Iewes filled with wrath at Christs reproofe, *Luk. 4. 28.* shewing thereby, as it is truly expounded by the Commenter, that they were very hotte in their owne cause, and not in the cause of God.

III. Question.

What is the Remedie of vniust Anger?

Ans. The Remedies thereof are two-fold. Some consist in meditation, and some in practice.

Sect. 1.

The Remedies that stand in Meditation, are of thre sorts; some doe concerne God, some our neighbour, and some our selues.

The Meditations concerning God, are specially sixe.

I. Meditation, that God by expresse commandement forbids rash and vniust anger, and commandeth the contrarie, namely, the duties of loue. Read for this purpose, *Math. 5. 21, 22.*

where

where we may obserue three degrees of vniust anger. The first whereof is, that which is inwardly conceiued, and not outwardly shewed. The second, when vniust anger shewes it selfe by signes of contempt, as by snuffing, tushing, changing and casting downe of the countenance. The third, is railing (*thou foole*) which is culpable of Gehenna fire, the highest degree of punishment. Now all these three degrees are murther: and the punishment of a murtherer is, to be cast into the lake of fire, *Rev. 21.8*. Againe, Christ commandeth vs to *reuerd* good for euill, to *blesse* them that curse vs, and to *doe good* to them that hate vs, if we wil be the children of our Father which is in heauen, *Mat. 5.45*. And *S. Paul* wiseth vs, to *ouercome euill with goodnes*, *Rom. 12.21*.

II. Meditation. That all iniuries which befall vs, do come by Gods providence, whereby they are turned to a good end, namely, our good. Thus *Dauid* saith, that *God had bidden Shimei* to curse him, *2. Sam. 16. 10*. And this was the ground of Christs reproofe of *Peter*, *Shall I not*, (saith he) *drinke of the cup which my Father hath giuen mee to drinke of?* *Ioh. 18. 11*.

III. Mediration. God is long-suffering, euen towardes wicked men; and we in this point must be followers of him. In regard of this, God is said to be mercifull, gracious, slow to anger, abundant in goodnes & truth, *Exod. 34. 6*. Hence it was, that he spared the olde world, 120 yeares, *1. Pet. 3. 19*. He spared the Israelites, after their Idolatry, 390 yeares, *Ezek. 4. 5*. Besides this, we haue example of the lowlines and long-suffering of Christ, who saith, *Mat. 11. 29. Leorne of me, for I am humble & meeke*: and of whome it is said, *1. Pet. 2. 22. When he was reviled, he reviled not againe, when he suffered, he threatned not, but committed his cause to him that iudgeth righteously*. Now because some may haply say, that these examples of God and Christ, are too perfect for man to followe, who cannot imitate God in all things; therefore besides them, consider further the examples of some of the seruants of God. *Moses*, when the people murmured at him, did not answer them againe by murmuring, but cried vnto the Lord, *what shall I doe to this people? for they be almost readie to stone me*, *Exod. 17. 4*. And *Steuens*, when he was stoned, praied for his enemies, *Lord, lay not this sinne to their charge*, *Act. 7. 60*.

IV. Meditation is, concenterd the goodnes of God towards

wards vs; an argument wherof is this, that he doth every day, forgive vs farre more offences, then it is possible for vs to forgive men.

V. Meditation. All reuenge is Gods right, and he hath not giuen it vnto man. Rom. 12. 19. *Vengeance is mine, I will repay, saith the Lord.* And man by reuenging his owne quarell, makes himselfe both the iudge, the witnesse, the accuser, and the executioner.

VI. Meditation is, touching Christs death. Hee suffered for vs the first death, and the sorrowes of the second death; much more then ought we at his commandement, to put vp small wrongs and iniuries without reuenge. His commandement is, *Resist not euill, but whosoever shall smite thee on the right cheeke, turne to him the other also,* Matth. 5. 39. Againie, *Destroy not him with thy meate, for whom Christ died.* Rom. 14. 15.

The Meditations concerning our neighbour, are two. The first, is the condition of him, with whome we are angrie, namely, that he is a brother. *Let there be no strife betwene me and thee, for we are brethren,* Gen. 13. 8. Again, he is created in the Image of God: we must not therefore seek to hurt or destroy that Image. The second, is concerning that equitie which we looke for at the hands of all men. If wee wrong any man, wee desire that he would forgive vs: and therefore we must forgive him the iniurie that he doth vnto vs, without vniust anger. This is the very Law of nature, *Whatsoever ye would that men should doe vnto you, euen so doe you vnto them,* Matth. 7. 12.

Meditations concerning our selues, are sixe.

First, he that conceiueth rash anger, makes himselfe subiect to the wrath of God, if he cherish the same without relenting. Matth. 6. 15. *If ye doe not forgive men their trespasses, no more will your father forgive you your trespasses.* And, Matth. 7. 2. *Judge not, that ye be not iudged.* Yea, when we pray to God to forgive vs, and doe not resolve to forgive our brethren, wee doe in effect say, *Lord condemne vs for we will be condemned.*

Secondly, we are commanded to loue one another, euen as Christ hath loued vs, Eph. 5. 2. It is the propertie of loue, to suffer, and to beare, and not to be prouoked to anger, 1. Cor. 13. And it is a marke whereby Gods children are discerned, from the children of the Diuell, *that they loue their brethren,* 1. Ioh. 3. 10.

Thirdly,

Thirdly, wee are ignorant of mens mindes in speaking and doing: wee know not the manner and circumstances of their actions. And experience teacheth, that much anger comes vpon mistaking and misconstruing them. Whereas contrariwise, if they were throughly knowne, we would not be so much incensed against men, as commonly we are.

Fourthly, in rash anger, we can doe no part of Gods worshippe that is pleasing to him. We cannot pray: for hee that praies, must lift vp pure hands without wrath, *1. Tim. 2. 8.* Wee cannot be good hearers of the word: for *S. Iames* wilheth vs to be swift to heare, and *slowe to wrath*; because the wrath of man doth not accomplish the righteousnes of God, *Iam. 1. 20, 21.*

Fifthly, we must consider what are the fruits and consequents of vniust anger. For first, it greatly annoies the health. It annoies the braine, and pulses; it causes the gall to flow into the stomacke and the bowells; it killeth and poisoneth the spirits; and it is the next way to procure distemper of the whole bodie, and consequently losse of health. Secondly, it makes a man captiue to the Diuel, *Eph. 4. 27.* which we see to be true in *Sauls* example, who being a man full of wrath, and giuing place to his owne rage and furie, an euill spirit entred into him by the iust iudgement of God.

Sixtly, wee must consider the Causes of vniust anger. It is commonly thought, that Anger is nothing but the flowing of choler in the gall, and in the stomacke. But the truth is, anger is more then choler. For it riseth, first, of a debilitie of reason and iudgement in the minde: secondly, from euill affections; as from enuie, and self-loue: thirdly, from the constitution of the bodie, that is, hote and drie. Againe, we read in histories, that men hauing no gall, haue notwithstanding beene full of anger: and choler indeede is a furtherance, but no cause of anger.

Sect. 2.

The Remedies of vniust anger that stand in Practice, are especially five.

The first is, in the time of anger to conceale the same, both in word and deede. *The indignation of a foole.* (saith Salomon, *Prou. 12.*

* Ambros. de
obit. Theod.

Prou. 12. 16.) will be knowne the same day, but the wise man concealeth his shame: that is, he restraines his anger, which if it should presently breake forth, would be a reprocHe vnto him. Answerable to this notable speech of *Salomon*, was the wise counsell of * *Ambrose* to *Theodosius*; that after sentence giuen, he should take 30 daies respit before execution. And not vnlike hath beene the practice of the very Heathen in their time. *Socrates* said, *I had beaten thee, but that I was angrie*. *Athenodorus* gaue *Augustus* this rule, that when he was angrie, he should first say ouer the whole Alphabet, before hee put in execution his anger.

Secondly, we must depart from them with whome wee are angrie. For this affection is as a fire; take the matter away from fire, and it will cease to burne: so let a man depart, and employ himselfe (for the time) some other way, and he shall soone cease to be angrie. Thus did *Ionathan* depart out of his fathers presence, 1. *Sam.* 20. 34. *Abraham* in his anger withdrew himselfe from *Lot*, *Gen.* 13. *Iacob* in wrath departed from *Esau*, *Gen.* 27. 43, 44.

Thirdly, we must auoide the occasions thereof: as contentions, and contentious persons. Doe nothing through contention, *Phil.* 2. 3. Make no friendship with an angrie man, neither goe with a furious man, lest thou learne his waies, and receiue destruction to thy soule, *Prou.* 22. 26. We must for this purpose, be carefull to auoid all means, that may serue to further the heate of the temperature of such a bodie, as is apt and disposed to this vnruely passion.

Fourthly, we are to consider that we sinne against God, not once or twise, but often, yea euery day, and therefore the course of our anger must bee turned against our owne selues, for our sinnes. For this is one propertie of true repentance, to worke in vs a reuenge vpon our selues, in regard of our sinnes committed against God, and our brethren, 2. *Cor.* 7. 11.

Fiftly, we must accustome our selues to the daily exercises of inuocation of the name of God, for this end, that he in mercie would mortifie all our affections, especially this corrupt and violent affection of vniust wrath. And this must we doe, as at all times, so then especially, when anger is creeping vpon vs.

It will be said of some: Our anger is violent, and comes vpon the sudden, and therefore these remedies will do vs no good. *Ans.* Such persons, when their mindes be quiet, must often

read

read & meditate of the foresaid remedies; and by this meanes they shall be able to preuent hastines.

But what if we be ouertaken with anger, what must we then doe? *Ans.* If thou fall into it through infirmitie, yet remember thy selfe, let not the sunne goe downe vpon thy wrath, *Eph.* 4. 26. Consider with thine owne heart, that anger is as a poison; if a man drinkes poison, he must not suffer it to rest, and flow into the bodie and veines, but with al speede must purge it out; and so must anger be dealt withall, whensoever we are ouertaken with it.

CHAP. IV.

Of Questions concerning Temperance.



Temperance is a vertue, that moderateth appetite or lust. And this moderation of appetite, stands in foure things.

I. In the vse of Riches.

II. In the vse of Meate and Drinke.

III. In the vse of Appatell.

IV. In the vse of Pleasures, wherein Recreations are to be considered.

Seet. 1.

Concerning the Moderation of Appetite in the vse of Riches, there are two maine Questions.

I. Question.

How farre a man may, with good conscience, proceede in the desiring and seeking of Riches?

The Answer of this Question is the rather to be considered, because this doctrine rightly conceiued & vnderstood, serues greatly for the direction of the whole course of our liues ynto the

the ende. Here therefore I will first set downe the Ground to the Answer, and then the Answer it selfe.

The Ground of the Answer, I propound in five Rules.

I. Rule. We must consider, that riches and goods, are of two sorts: some are necessarie, some are more then necessary, which the Scripture calles *Abundance*.

Goods and riches are two waies necessarie; necessarie to nature, or necessarie to the person of a man. Goods necessarie to nature, are those, without which nature and life cannot be well preserved; and these are most needefull. Necessary in respect of a mans person, are those goods, without which a mans state, condition, and dignitie wherein he is, cannot be preserved.

Now Riches more then necessarie, I tearme those, without which both the life of man, and his good estate, may well be preserved. And whatsoever is besides them, is necessarie. For example. To the calling of a Student: meate, drinke, and cloth, are necessarie in respect of nature; besides these, other things, as bookes, and such like, are also necessarie for him, in respect of his condition and place.

II. Rule. Things and goods, are to be iudged necessary and sufficient, not by the affection of the covetous man, which is insatiable, but by two other things; the iudgement of wise and godly men, and the examples of sober and frugall persons.

III. Rule. We must not make one measure of sufficiencie of goods necessarie for all persons; for it varieth, according to the diuers conditions of persons, and according to time and place. More things are necessarie to a publicke man, then to a priuate, & more to him that hath a charge, then to a single man.

IV. Rule. That is to be iudged necessary, which in some short time to come may be needefull, though it haue no present vse. For example, the dowrie that a father giues to his daughter at the day of mariage, though it be not presently needefull, yet because in short time it may be necessarie, therefore it is to be reputed amongst necessarie goods.

V. Rule. We our selues doe often erre in iudgement, in determining of things necessarie and sufficient for our selues: and therefore when men seeke things competent and necessarie, they must alwaies pray to God, to giue them that, which he knowes in his wisdom, to be meete and necessarie, not prescribing a measure vnto him.

I come now to the Answer of the Question: which is twofold.

The first is this: Man may with good conscience, desire and seeke for goods necessarie, whether for nature, or for his person, according to the former rules: but he may not desire and seeke for goods more then necessary; for if he doth, he sinneth. The reasons of this answer are these:

First, *Deut. 17. 16. 17.* the commandement is given to the King, that hath most neede of abundance, that he *should not multiply his horses or his silver or his gold.* That which the King may nor doe, the subiects ought much lesse to doe: and therefore they are not to multiply their goods. For this cause it is a great fault in subiects, remaining (as they be) subiects, to seeke to attaine to the riches of Princes. Againe, *Paul* saith, *1. Tim. 6. 8.* *Having foode and raiment, let vs be therewith content.* Besides that, in the petition, *Giue vs this day, &c.* we craue but onely bread for our sustenance, that is meete to preserue vs for nature, in that calling wherein we serue God day by day. The prayer of *Agur* is, that God would giue him foode conuenient for him, or (as the wordes signifie) *bread of his statute*, that is, which God in his counsell had appointed and ordained for him, *Prou. 30. 8.*

Secõdly, seeking of abundance is a hazard to the saluation of the soule, by reason of mans corruption. Therefore, *Math. 13.* Riches are called *thornes*, that choke the word of God sown in the heart. And *1. Tim. 6. 9.* *They that will*, that is desire to be rich, and content not themselves with things necessarie, *fall into the snare of the Diuell.*

Thirdly, seeking of abundance, is a fruit of diffidence in the prouidence of God. Now all fruites of vnbeleefe must be cutte off; we must not therefore desire more then necessarie.

In the next place, for the better clearing of this doctrine, the Obiections of Couctous men are to be answered.

Obiect. I. Good things are to be sought for; but abundance is a good thing, and a blessing of God. *An.* Good things are of two sorts. Some are simply good, that is to say, good both in themselves and to vs; as remission of sinnes, holinesse, righteousness, and life euermlasting in the kingdome of heauen, and such like: these may we desire, and seeke for. Some againe, are good onely in part, which though they be good in themselves,

ye are not alwaies good to vs. Of this kinde is abundance of riches, and store of wealth more then necessarie for nature & person. For which cause, riches in abundance, are as the knife in the hand of a childe, likely to hurt, if it be not taken away; because they are (in some men) occasions of sinne, vnlesse God in mercie preuent and hinder them. And for our selues, what know we, whether God will keepe and preserue vs from sinne, when we seeke and labour for abundance?

Obiect. II. It is the promise of God, that riches and treasures shall be in the house of the iust, *Psal. 112. 3.*

The answer is two-fold. First, riches in Scripture sometimes doe signifie only things sufficient and competent: and of them is that place to be vnderstood. To this purpose *Dauid* saies, that *a small thing*, that is, a competent and meane portion, though but very little, is *to the iust man better then great riches to the wicked and mightie*, *Psal. 37. 16.* And whereas *Dauid* in another place affirmeth, that *nothing shall be wanting to them that feare God*, *Psal. 34. 9.* and againe, *They which seeke the Lord shall want nothing that is good:* the places are to be vnderstood with exception of the crosse and correction, in this sort, that they shall haue competencie, vnlesse the Lord intend to chastice and correct them by want. Secondly, if by riches *Dauid* there meaneth abundance, the words must be vnderstood with this condition; if they be for their good. For so all promises of temporall things must be limited with exception, partly of Gods glorie, kingdome, and will, and partly of our good and saluation.

Obiect. III. We must do good to the poore, to the Church, to the common wealth, and we must also leaue somewhat to posteritie. I answer: we may not doe euill that good may come thereof. Againe, euery man is accepted of God, according to that he hath, and not according to that he hath not, if there be a readie minde, *2. Cor. 8. 12.* And the ende of a mans calling, is not to gather riches for himselfe, for his familie, for the poore; but to serue God in seruing of man, and in seeking the good of all men; and to this ende, men must apply their liues and laboures.

Obiect. IV. We are called to imitate the Ante, *Prov. 6. and 31.* which gathers in one season, for her reliefe in another. *Ans.* The Ante gathers in sommer, only things necessarie; shee doth

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doth not, by the instinct of nature, seeke superfluitie and more
then is necessarie.

This doctrine serues to direct and informe almost all the
world, to beate downe the wicked practice of the vsurer, and to
teach euery one of vs, to moderate our care in things pertai-
ning to this life.

The Second part of the answer is this: If God giue abun-
dance, when we neither desire it, nor seeke it, we may take it,
hold and vse it as Gods stewards. *Abraham* and *Ioseph* of Ari-
mathea, are commended for their riches, and yet they obtai-
ned them not by their owne seeking, and moiling, after the
manner of the world; but walking in their callings, God in his
prouidence blessed and multiplyed their wealth. For further
prooofe of this answer consider but one only place, *Act. 5. 4.*
Where *Peter* saies to *Ananias*, *When it remained, appertained it not
vnto thee? and when it was sold, was it not in thy power?* These words
import thus much: that if we haue possessions and abundance,
we may with good conscience inioy them as blessings and gifts
of God.

Against this doctrine it is alleadged first, that our Sauour
saies, *It is a hard thing for him that hath riches, to enter into the king-
dome of God. Math. 19. 23.* Ans: The place is to be vnderstood of
them, that trust in their riches, as it is expounded, *Mark 10. 24.*

Secondly, it is obiected; we must forsake all and become
Christs disciples, by the commandement of Christ, *Luk. 14. 26.*
Ans. A man must forsake all, not simply, but in regard of the
daily disposition and preparation of his minde; and so a man
ought to forsake the things that are dearest vnto him, because
he must haue his minde resolved to forsake them. Again, man
must be content to part with all, not onely in affection, but ac-
tually, when it commeth to this point, that either he must
lose them, or renounce Christ.

Thirdly, it is alleadged, that riches are called vnrighteous,
Luk. 16. 9. Make ye friends of vnrighteous Mammon: therefore it
seemes we may not haue them. Ans. Mammon, is called Mam-
mon of iniquitie, not because it is so in it selfe, but because it is so
in the common vse, or rather abuse of wicked men: and that
in sundrie respects. First, because it is commonly (though
not alwaies) vniustly gotten: for it is a hard thing to become
rich without iustice. Secondly, it is made ordinarily, among

sinnefull men, an instrument of many euills. Thirdly, euill gotten goods, are vniustly possessed: and no man can be truly rearmed rich, that vniustly possesseth riches.

II. Question.

How a man may, with good conscience, possesse and vse Riches?

The Answer to this Question, I propound in foure Rules.

I. Rule. They which haue riches are to consider, that God is not only *their soueraigne Lord*, but *the Lord of their riches*, and that they themselues are but *the stewards of God*, to employ and dispense them, according to his will. Yea further, that they are to giue an account vnto him, both for the hauing and vsing of those riches, which they haue and vse. This Rule, is a confessed truth. In the petition, when we haue bread in our houses and hands, yea which is more, in our mouthes; when we are in the vse of the creature, euen then we are taught to say, *Giue vs this day our daily bread*, to signifie, that God is our soueraigne and absolute Lord; and that when we haue the creatures, we haue no vse of them, vnlesse he giue it vnto vs. Again, the commandement, *Luk. 16. 2. Giue an account of thy stewardship*; pertaines to all men that haue riches, though it be but meate and bread.

II. Rule. We must vse speciall moderation of minde, in the possessing and vsing of riches, and be content with our estate, so as we set not the affectiō of our heart vpon our riches, *Psal. 62. 10. If riches increase, set not your heart vpon them*; that is, place not your loue and confidence in them; be not puffed vp with pride and ambition, because you are rich, *Luk. 6. 24. Woe be to you that are rich: that is, that put confidence in your riches*, *Math. 5. 3. Blessed are the poore in Spirit*. Now pouertie of Spirit is, to beare pouertie with meekenes, patience, and obedience, as a crosse imposed by God. And in this sense, the rich man may be said to be poore in spirit, if he bestoweth not his loue and confidence vpon his wealth, but in affection of heart is so disposed, as if he were not rich, but poore. And this pouertie is necessarie euen in the midst of wealth, because it will restraints
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the furie of the vnrained and vnruly affection. Againe, Christ saith, *Math. 10. 39. He that loseth his life for my sake, shall finde it.* Losing there mentioned, is not an actuall losing, but (as before) a disposition or preparation of the heart to lose, for Christs sake (if neede be) the dearest thing we haue, that is our life. And againe, *Luk. 14. 26. If any man come to me, and hate not father and mother, — yea and his owne life also, he cannot be my Disciple.* That place is not spoken of actuall, but of habituall hatred. And this stands in a readinesse and inclination of the heart to hate (if neede be) father and mother, yea our owne life for Christ and the Gospels sake. To this purpose the Apostle saith, *They that buie, must be as though they possessed not, 1. Cor. 7. 30.* that is, in respect of moderation of the affection, and the disposition of the heart. For otherwise, it is the Law of nature, that he that buies must possesse.

Example of this moderation of the affection, we haue in *Moses*, who esteemed the rebuke of Christ, greater riches then the treasures of Egypt, *Heb. 11. 26.* And in *Dauid*, who though he were a King, and a Lord in the earth, yet saith of himselfe, that he was but a pilgrime and sojourner in it, as all his fathers were, *Psal. 39. 13.* And he speakes this in respect of the affection of his heart, and moderation thereof, because he did not fixe the same vpon abundance. And of *Paul*, who professeth in this manner, *I haue learned to be full, & to be hungrie: in all things I am instructed,** or entred in this high point of Christian practice, * *memorie to be hungrie and to be full, Phil. 4. 12.* In which text, two things mai. are set downe. First, that Christian moderation or contentment, is a high misterie; yea that it requires much skill and arte to know, how to be poore and how to be rich. Secondly, that himselfe was a learner of this arte, and that he had bin but entred and initiated into the knowledge thereof.

Now, that this Moderation of minde may be learned and practised, we must remember that two especiall meanes are to be vsed. First, we must labour to be able to discerne betweene things that differ, *Philip. 1. 10.* How is that? by iudging aright betweene riches temporall, and the true riches, that will make a man rich before God. This gift of discerning was in *Moses*, who vpon a right iudgement in this point, accounted the rebuke of Christ, greater riches, then the treasures of Egypt, *Hebr. 11. 26.* In *Dauid*, who saies, that the Lord was his portion,

when he was a King, and euen in the midst of his riches, *Psa.* 119. 57. In *Paul*, who esteemed the best things that were; but base, yea drosse and dung, that he might winne Christ, *Phil.* 3. 8. The Second meanes of Moderation is, to consider that we are in this world, as pilgrimes and straungers, *1. Pet.* 2. 11. that the best of vs brought nothing into the world, neither shall (when we die) carrie ought out of it.

III. Rule. We must, vpon the calling of God, forsake our riches, and all that we haue in this world, not onely in disposition of minde, but in deede.

The word of God teacheth, that there be three Cases, wherein a man is indeede to forsake all.

I. If he be extraordinarily and immediately called, to publish the Gospell to all nations. This was the case of the Apostles and Euangelists; who in regard of their calling, at least for vse, forsooke all that they had, *Math.* 19. 27.

II. In the Case of Confession; when for professing the name of Christ, a man is deprived of them in the daies of triall. Thus when our Sauour saith, *Who soeuer he be that forsaketh not all that he hath, &c. Luk.* 14. 33. the wordes are spoken of all beleeuers, in the Case of Confession, when they are called by God vnto it; and therefore Saint *Matthew* explaines it thus; *Who soeuer, &c. for my names sake, he shall receiue, &c. Math.* 19. 29.

III. When in the time of persecution, famine, or warre, the necessitie is so great, that it requires present releefe, which can no other way be had, but by giuing and selling the goods that a man hath. In *Psal.* 112. 9. the good man is saide to *disperse to the poore*; this dispersing must not be vnderstood of all times, but in case of extreame neede. Againe, when Christ saies, *Luk.* 12. 33. *sell all that thou hast*; this commandement must be limited: for a man is not bound to sell all at all times, but in the time of great and vrgent necessitie. Thus the Christians in the Primitiue Church, in the daies of imminent persecution, sold all their possessions, *Act.* 2. And so *Paul* acknowledgeth, that the Church of Corinth releued the Church of Macedonia; euen beyond their abilitie, in the daies of extremitie that was in that Church, *2. Cor.* 8.

Here, another Question may be mooued; Whether a man may voluntarily, & of his owne accord, giue away all his goods,
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liue vpon almes, and giue himselfe to fasting and prayer?

Ans. Hee may in Popish conceit giue himselfe (in this sort) to voluntarie pouertie, which they hold to bee lawfull, and (which is more) a state of perfection. We on the contrary doe answer, that this practice is in no sort lawfull, vnlesse a man haue special calling and warrant from God so to doe. For first, the Law of nature sets downe and prescribes distinction of possessions, and proprietie of lands and goods, and the Gospel doth not abolish the law of nature. Againe, the same distinction and proprietie, is allowable by the written Law of God. *Salomon* teacheth, *Prou. 5. 15.* that a man must let his waters flowe out of his cisterne, but he must keepe the fountaine to himselfe. And, *Prou. 10. 22.* It is the blessing of God to be rich, and he addeth no sorrowes to it. Men must not therefore voluntarily forsake their riches, and so bring sorrow to themselves. Besides that, *Agur* praies against pouertie; *Giue me* (saith he) *neither pouertie, nor riches*, *Pro. 30. 8.* *Dauid* makes it a curse, *to be a begger*, *Psal. 109. 10.* and he neuer sawe the righteous mans seede begging their bread, *Psal. 36. 25.* Our Sauiour Christ bids him that had two coates, not to giue both away, but one, *Luk. 3. 11.* And *Paul* saies, *It is a more blessed thing to giue, then to receiue*, *Act. 20. 35.* Therefore he bids euery man to labour with his owne hands, *that he may neede nothing*: that is, that he may not neede the reliefe and helpe of any man, or of any thing, *1. Thess. 4. 11, 12.*

But it is alleadged to the contrarie, *Matth. 19. 21.* *If thou wilt be perfect, sell all.* *Ans.* The words are a personall and particular commandement: For this young Prince, whome Christ speaks vnto, was called to become a Disciple of Christ, and to preach the Gospel, *Luk. 9. 59.* And the commandement is not giuen generally to all men, but particularly to him alone: and we cannot make a generall rule of a speciall commandement or example. Againe further, it was a commandement of speciall triall.

Secondly they alleadge, *Matth. 10. 9.* *Possesse neither gold, nor siluer, nor money in your purses.* *Ans.* That commandement was temporall, and giuen to the Disciples, but onely for the time of their first embassage into Iurie; as appeares in the 5. verse, where Christ bids them not to go yet into the way of the Gentiles. And the commandements of their first embassage, were reuerſed.

reuerſed after ward, *Luk. 22. 36.* Conſidering then that it belonged onely to their firſt emballage, when they preached to the Iewes, it was not giuen them for all times.

I V. Rule. Wee muſt ſo uſe and poſſeſſe the goods wee haue, that the uſe and poſſeſſion of them, may tend to Gods glorie, and the ſaluation of our ſoules. Rich men muſt be rich in good workes, and together with their riches, lay vp a good foundation in conſcience, againſt the euill day, *1. Tim. 6. 18.*

For the better practicing of this rule, take theſe three cautions:

I. We muſt ſeek to haue Chriſt, and to be in him iuſtified and ſanctified: and being in him, then ſhall we in him and by him, haue the holy uſe of all that we haue.

Some will ſay, Infidels haue the uſe of riches. *Anſ.* They haue indeed, and they are to them the gifts of God: Yet they ſo inioy them, as that before God they are but uſurpers. They be gifts of God in regard of Gods giuing; but they are abuſes and thefts in regard of their receiuing, becauſe they receiue them not as they ought. A father giues a gift vnto his childe, vpon condition that he ſhall thus and thus receiue it; now the childe ſteales the gift that is giuen him, and therefore hath it not in that manner, that his father would he ſhould haue it. In like manner doe Infidels ſteale & uſurpe the bleſſings of God, to which they haue no iuſt title, theſelues being out of Chriſt; neither doe they uſe them in that manner which God requirerh, ſanctifying them by the word and prayer, *1. Tim. 4. 5.*

II. We ought to pray to God, that hee would giue vs his grace, rightly to uſe our riches to his glory, and our owne ſaluation. For Riches and other temporall bleſſings, to ſinnefull men that haue not the gift to uſe them well, are dangerous, euen as a knife in the hand of a childe. They are thornes, and choake the grace of God, they keepe thoſe that truſt in them, from entrance into the kingdome of heauen. Yea they are the diuells ſnare, whereby hee catcheth the wicked, and holdeth them in it at his will and pleaſure.

III. Our riches muſt bee employed to neceſſarie uſes. Theſe are firſt, the maintenance of our owne good eſtate and condition: Secondly, the good of others, ſpecially thoſe that are of our familie or kinned, *1. Tim. 5. 8.* *He that prouideth not for his owne, and ſpecially for them of his houſhold, he denieth his faith,*

and is worse then an Infidell. Thirdly, the reliefe of the poore, according to the state and condition of euery man. Fourthly, the maintenance of the Church of God, and true religion, Prou. 3. 9. *Honour God with thy riches.* Fifthly, the maintenance of the commonn-wealth: *Giue tribute* (saith Paul) *to whom tribute belongeth.* Rom. 13. 7. *And giue vnto God,* saith Christ, *the things that are Gods, and vnto Cæsar, the things that are Cæsars,* Matth. 22. 21. Thus much touching the moderation of the appetite in the vse of riches.

Sect. 2.

In the second place follow those Questions, that concerne the Moderation of our Appetite, in the vse of Meate and Drinke. Concerning which, there are principally two; the answer to the first whereof is the ground of the second.

I. Question.

Whether there be any difference in the vse of Meates and Drinkes, now in the times of the New Testament?

Answ. There is a distinction and difference of Meates, to be obserued in sundrie respects.

I. In respect of man, *for healths sake.* Paul counselleth Timothy; *Drinke no more water, drinke a little wine,* 1. Tim. 5. 23. In which it is plaine, that there is a distinction of meates approoued and commended for man. For euery kinde of foode fittes not euery bodie: meates therefore are to bee vsed with difference. Man was not made for meate, but meate for man.

II. In respect of *scandall.* Some are not to be vsed at some time, and some are at the same time to bee eaten. Thus Paul professeth, that rather then he would offend his brother, *hee would eate no flesh while the world endureth,* 1. Cor. 8. 13. And in Rom. 14. he disputes the point at large, touching the distinction of meates, that is to be obserued, in regard of offending them that are weake.

III. There

III. There is a distinction to be made, in respect of *civill and politicks order*; when for the common good of societies, certaine kindes of meates for certaine seasons of the yeare are forbidden. Thus in our common wealth, there are appointed daies of flesh, and daies of fish, not in respect of conscience, but in regard of order, for the common good of the countrie.

IV. There is a difference of meates, which ariseth vpon the bond of conscience, so as it shall be a sinne to vse or not to vse this or that meate. Touching this difference; Before the flood, the Patriarkes (in all likelihood) were not allowed flesh, but only hearbs, and the fruit of the ground, *Gen. 1. 29.* After the flood, flesh was permitted, but blood forbidden, *Gen. 9. 3, 4.* From that time there was commanded a distinction of meats, whereof some were cleane, some vncleane; which distinction stood in force till the death of Christ, and that in conscience, by vertue of Diuine Law. But in the last daies, all difference of meats in respect of obligation of the conscience, is taken away; and a free vse of all is giuen in that regard.

This the Scripture teacheth in many places. *Act. 10. 15. The things that God hath purified, pollute thou not.* Peter in these words teacheth, that all meates in the newe Testament in regard of vse, were made cleane by God, and therefore that no man by refusall of any kinde of meates, should thinke or make them vncleane. Againe, *Rom. 14. 17. The kingdome of God is not meate or drinke, but righteousness, peace, and ioy in the holy Ghost.* For who-soeuer in these things serueth Christ, is acceptable to God and approoued of him. Hence it appeares, that in the Apostles iudgement, meate and drinke doth not make any man accepted of God, whether he vseth or vseth it not; but the worship of God is it that makes man approoued of him. To the same purpose it is said, *1. Cor. 8. 8. Meate doth not commend vs onto God.* Againe, *Col. 2. 16. Let no man condemne you in meate and drinke, &c. v. 20. If ye be dead with Christ, why as if ye lived in the world, are ye burdened with Traditions, as Touch not, Taste not, Handle not? All which perish with the using.* Here Paul would not haue the Collossians burdened with rites and Traditions concerning meates, so as if they vsed them not, they should incurre the blame and condemnation of men: but he would haue them to vse them freely and indifferently. And his reason is double; First, because they were now freed in conscience, from the bond of the Ceremoniall

moniall law touching meates; and therefore they were in conscience much more freed from mens lawes. Secondly, because their traditions are not the rules and commaundements of God, but the doctrine and precepts of men. Furthermore, *Paul*, in *1.Tim. 4.3.* foretells, that there should bee many in the latter daies, that should commaund to abstaine from meates. To which place the Papist answers, that that was, because such persons taught, that meates were vncleane by nature. But the words are simply to be vnderstood, of meates forbidden with obligation of the conscience; and the text is generall, speaking of the doctrine, not of the persons of those men; nor in ciuill respects, but in regard of the bond of conscience. Lastly, it is a part of Christian libertie, to haue freedom in conscience, as touching all things indifferent, & therfore in regard of meates.

To this doctrine, some things are opposed, by them of contrarie iudgement.

Obiect. I. Princes doe make lawes, and in their lawes doe forbidde meates and drinckes, and they must bee obeyed for conscience sake, *Rom. 13.5.*

Ans. They doe so; but all these lawes are made with reseruati-
on of libertie of conscience, and of the vse of that libertie to euery person. But to what end then (will some say) are lawes made, if they be made with reseruati-
Ans. The scope of them is, not to take away, or to restraine libertie, or the vse of libertie in conscience, but to moderate the ouercommon & superfluous outward vse. As for that text, *Rom. 13.5.* It is to be vnderstood for conscience sake, not of the lawe of the Magistrate, but of the law of God, that bindes vs to obey the Magistrates lawe.

Obiect. II. There was blood and things strangled forbidden, in the councell at Ierusalem, after Christs ascension, *Act. 15.*
Ans. It was forbidden onely in regard of offence, and for a time, so long as the weake Iewe remained weake, not in regard of conscience. And therefore afterward *Paul* saies; that all things, euen blood it selfe was lawfull, though not expedient in regard of scandall, *1.Cor. 6.12.* And to the pure, all things are pure, *Tit. 1.15.*

Obiect. III. Papists make lawes, in which they forbid some meates, only to restraine concupiscence.
Ans. Then they should forbid wine as well as flesh. For wine, spices, and some kindes of

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of fish, which they permit, are of greater force to stirre vp lust,
then the vse of flesh. And hence it is, that Saint *Paul* exhorts
men not to be drunke with wine, wherein is excelsse, *Eph. 5. 18.*
Again, I answer, that lust may be restrained by exhortation to
temperance, without prohibitory lawes for the obligation of
the conscience, which are flat against Christian libertie.

Vpon this Answer a further Question may be made;
*Whether a man may with good conscience eate flesh at times for-
bidden?*

Ans. There are two kindes of eating; eating against the
Law, and besides the law.

Eating against the law is, When a man eates, and by eating
hinders the ende of the lawe, contemnes the authoritie of the
law-maker, frustrates the law it selfe, and withall, by his eating,
giues occasion to others to doe the same. This eating is a flat
sinne against the fift commandement. For it is necessarie, that
the Magistrates lawes should be obeyed in all things lawfull,
Heb. 13. 17. The master and the parent, must be obeyed in all
lawfull things, much more the lawes of Magistrates.

Eating beside the law, is, when a man eates that, which the
law mentioneth and forbiddeth, but not hurting the law. And
that a man may thus eate, sundrie cautions are to be obserued.
1. This eating must be vpon iust cause in a mans owne selfe.
2. It must be without contempt of the law-maker, and with a
loyall minde. 3. It must be without giuing offence to any, by
his bad example. 4. When it doth not hinder the maine end
of the law. 5. When the eater doth subiect himselfe to the pe-
naltie, voluntarily and willingly. In this eating, there is no
breach in conscience, neither is it a sinne, to eate that which
the law forbiddeth. For man hath free libertie, in conscience,
to eate that which he doth eate. Now, if he vseth his libertie, &
hurt no lawe, obseruing these cautions, his eating is no sinne.
For example: It was Gods law, that the Priests onely should
eate the shew-bread. Now *David* vpon a iust cause in himselfe
(all the former cautions obserued) eates the shew-bread and
sinnes not; because his conscience was free in these things: and
therefore *Dauids* eating was not against the Law, but onely
beside the law.

II. Question.

How we may rightly vse meates and drinkes, in such sort as our eating may be to Gods glory, and our owne comfort?

Ans. That we may so doe, some things are to be done before we eate, some in eating, and some after our eating.

Sect. I.

The thing that is to be done *before our eating*, is the Consecration of the food, that is, the Blessing of the meates which we are to eate, 1. Tim. 4. 5. *Every creature of God is sanctified by the word of God, & prayer.* By sanctification there, is not meant that, whereby wee are sanctified by the holy Ghost: neither that, whereby the bread and the wine is halowed in the Sacrament of the Supper. But it is this; when we are assured, that the creature is made so free, and lawfull to vs, in respect of our vse, that we may eate it freely, and with good conscience. By the word of God, Paul meanes the word of creation, mentioned in Gen. 1. 28, 29. and repeated, Gen. 9. 3. as also the word of God touching the libertie of conscience, namely, that *to the pure, all things are pure*, Tit. 1. 15. It is further added, *and prayer*, that is, prayer grounded vpon the said word of creation, & the doctrine touching Christian libertie; whereby we pray for grace to God, that we may vse the creatures holily to his glorie.

What is required before we eate.

The reasons, why this sanctification of our meate is so becvsed, are these: First, that in the vse of it, we may lift vp our hearts vnto God, and by this meanes, put a difference between our selues, and the bruit beasts, which rush vpon the creatures, without sanctifying of them. Secondly, that we may be admonished thereby, touching the title wee haue to the creatures, which being once lost by the fall of *Adam*, is restored vnto vs againe by Christ. Thirdly, that it may be an assured testimonie to our hearts, that wee may vse the creature with libertie of conscience, when wee doe vse it. Fourthly, that wee may be sanctified.

sanctified to the vse of the creature, as it is sanctified to vs, to the end, that we may vse it with temperance, and not abuse it. Fifthly, that when we vse the creature, we may depend on God for blessing of it to make it our nourishment. For no creature can nourish of it selfe, but by Gods commandement, who as *David* saith, *Psal. 145. 16. Openeth his hand, and filleth all things liuing of his good pleasure.* And in bread, we must not consider the substance only, but the staffe, which is the blessing of God vpholding our bodies. Sixthly, that we may not grow to securitie, forgetfulness, and contempt of God, and so to prophane selfe in the vse of our meats and drinckes, as the *Israelites* did; which sate downe to eate and drinke, and rose vp to play.

Now besides these Reasons, wee haue also the Examples of holy men. This blessing of the meate, was so knowne a thing of auncient times, that the poore maides of *Ramah-zophim*, could tell *Saul*, that the people would not eate their meate, before the Prophet came, and blessed the sacrifice, *1. Sam. 9. 13.* Christ in his owne familie, would not eate of the five loaves & two fishes, till he had looked vp to heauen, and giuen thanks, *Mar. 6. 41.* *Paul* tooke bread in the Shippe, and gaue thanks in the presence of all that were with him, *Act. 17. 35.*

The Vse of the first point is : 1. By this doctrine, all persons are taught, but specially gouernours of others, as Masters of families and Parents; neuer to vse, either meates or drinckes, or any other blessing, that they receiue at the hands of God, but with praise and thanksgiuing. For this which is saide of meates and drinckes, must bee enlarged also to the vse of any benefit, blessing, or ordinance, that wee take in hand, to vse or inioy. 2. Though we doe not simply condemne, but allow of Hallowing of Creatures, yet we detest Popish consecration of salt, creame, ashes, and such like. First, because Papists hallow them for wrong endes, as to procure by them remission of sinnes, to driue away diuells, &c. Secondly, because they sanctifie creatures without the word; yea though they doe it by prayer, yet it is prayer without the word, which giueth no warrant thus to vse the creatures, or to these endes; and therefore of the same nature with magicall inchantments. Thirdly, if the creature must be sanctified for our vse, before we can vse it, then we our selues must be sanctified both in soule and body, before wee can be fit for the vse & seruice of God. Looke

as the creature, by the hand and providence of God, is presented before vs, to serue vs; so must we beeing strengthened and nourished by the same giue vp our selues, soules, & bodies, to serue and honour him. Yea, our sanctifying of the creature to our holy vse, should put vs in minde of sanctifying our selues to his glorie. So soone as the Prophet *Esay* was sanctified by God vnto his office, then he addrested himselfe and not before; and said, *Lord, I am here, Esa. 6. 8.* and so we our selues, before we can performe any acceptable dutie vnto God, must be purged and clenfed. The sonnes of *Aaron* would not do this honour vnto God, by sanctifying his name before the people, and therefore God glorified himselfe in their death, and temporall destruction, *Leuit. 10. 2.* And when *Moses* the seruant of God, failed in the sanctification of his name, by the circumcision of his sonne; Gods hand was vpon him to haue destroyed him. This point is duely to be obserued of all, but principally of such as are appointed to any publike office; if they wil serue God therein with comfort & encouragemēt, they must first labour to be sanctified before him, both in their soules & bodies.

Sect. 2.

I come now to the second thing, required for the right and lawfull Vse of meates and drinckes, namely, a Christian behaviour while we are in vsing them. What is required in our Eating.

For the better vnderstanding whereof, we are to consider two points. First, what we may doe; and then, what we must doe in vsing the creatures.

I. Touching the former; We may vse these gifts of God, with Christian libertie: and how is that? not sparingly alone, and for meere necessitie, to the satisfying of our hunger, and quenching of our thirst; but also freely and liberally, for Christian delight and pleasure. For this is that libertie, which God hath graunted to all beleeuers. Thus we read, that *Ioseph* and his brethren with him, did eate and drinke together of the best, that is, liberally, *Gen. 43. 34.* And to this purpose *Dauid* saith, that God giuerh wine, to make glad the heart of man; and oyle to make the face to shine, as well as bread to strengthen the bodie. *Psal. 104. 15.* And the Lord threatneth to bring a punishment vpon his people, *Agg. 1. 6.* in that he would giue them his

creatures indeede, but such a portion of them, as should onely supplie their present necessities, and no more. *Ye shall eate* (saith he) *but ye shall not haue enough: ye shall drinke; but ye shall not be filled.* Againe, we read that *Leui* the Publican, made our Sauour Christ a great feast in his owne house, *Luk. 5. 29.* At the marriage in Cana a towne of Galile, where Christ was present, the guests are said, according to the manner of those countries, to haue *drunke liberally*, *Ioh. 2. 10.* And at another place, in supper time, *Marie* is saide to haue taken a boxe of pretious and costely oyntment, and to haue annointed his feete therewith, so as the whole house was filled with the saour of the ointment, *Ioh. 12. 3.* *Iudas* indeede thought that expence which shee had made, superfluous: but Christ approoues of her act, and commendeth her for it.

I adde further, that by reason of this libertie purchased vnto vs by Christ, we may vse these and the like creatures of God, with *Ioy and reioycing*. This is the profit that redoundeth vnto man, in the vse of them, that *he eate and drinke, and delight his soule with the profit of his labours.* *Eccles. 2. 24.* The practice hereof we haue in the *Acts*, 2. 46. where they of that Church that beleeued, are said to *eate their meate together with gladnesse, and singlenesse of heart.* And yet this reioycing in the creatures, must be limited with this clause; that it be, *in the Lord*: that is to say, a hurtlesse and harmelesse ioy, tending to the glorie of God, and the good of our neighbour. This condemneth the common practice of the world, who solace and delight themselves in the vse of Gods creatures; but so, as with their ioy is ioyned the ordinarie traducing of the Magistrate, Minister, and those that feare God, and will not runne with them to the same excelle of riot, *1. Pet. 4. 4.*

II. The second point is, what we must doe, when we take the benefit of Gods creatures; a matter of great consequence in the liues of men. And it is this, that we vse our libertie in the Lord, and whether we eate or eate not, we must doe both *to the Lord*, *Rom. 14. 6.* This is done by labouring, both in eating, and in abstinence, to approoue the same vnto God vnto his Saints, and vnto our owne consciences. Wherein appeareth a manifest difference betweene the wicked and the godly man. For the one, when he eateth or drinketh, he doth it in the Lord, and to the Lord; the other, doth it not to the Lord, but

but to himselfe, that is, to the satisfaction and contentment of his owne carnall delight and pleasure.

That a man may eate to the Lord, there are foure things distinctly to be obserued.

I. That in our eating, we practice Iustice. *Salomon* saith, *The bread of deceit, that is, gotten by vnlawfull meanes, is sweete vnto a man: but afterward, his mouth shall be filled with grauell.* *Prou. 20. 17.* And *Paul* giues a rule to the Church of *Thessalonica*, that every man should eate his owne bread: that is, the bread which is procured and deserued, by his owne iust and honest labour, *2. Thess. 3. 2.* This first thing, serues to checke a number of men, that liue in the daily practice of iniustice, by spending their goods in good fellowship, at Tauernes & tipling houses, neglecting (in the meane while) the maintenance of their owne charge, by following their honest labour; and by this meanes, doe euen robbe their families, of their due and right.

II. That we may eate to the Lord, we must practice Loue and Charitie in our eating. How is that?

First, we must giue offence to no man whatsoeuer. *It is good,* saith *Paul*, *neither to eate flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, is offended, or made weake.* *Rom. 14. 21.*

Secondly, in our eating we must haue respect of the poore. Thus *Nehemiah* exhorteth the Iewes that were mourning for their sinnes, to be cheareful, *to eate of the fat, and drinke the sweet, and send part vnto them for whome none was prepared: that is, to them that were poore,* *Nehem. 8. 10.* And the Prophet *Amos* inueigheth against some of the Princes of *Israel*, who drunke wine in bowles, and annointed them selues with the chiefe oyntments, and were not sorrie for the affliction of *Ioseph*: that is, did not releeue the poore brethren, that were led captiue, and wanted foode and maintenance, *Amos. 6. 6.*

III. We must vse our meate in Sobrietic. Sobrietic is a gift of God, whereby we keepe a holy moderation in the vse of our diet. *Prou. 23. 1. 2.* *When thou sitest to eate, &c. consider diligently, what is set before thee, and put the knife to thy throat, that is, be very carefull and circumspect in taking thy foode, bridle thine appetite, take heede thou doest not exceede measure.*

If it be asked, what Rule of moderation is to be obserued of all, whether they be men or women, young or old;

I answer. First, one mans particular example, must not be a rule of direction to all. In the East countries, we read, that men haue liued, and doe yet liue a great time with a little, for example, with parched corne and a cake. Now this example of theirs, is no rule to vs that liue in these parts. For their countrie is hotter then ours, and therefore lesse might serue them then vs: we are hot within, and so our appetite is the more strong. Againe, in eating we may not iudge or condemne him that eateth more, or lesse, then we our selues, because his eating is no rule to vs in this case.

Secondly, a mans owne appetite, is not to be made a rule of eating for others. For a man must not eate, so long as his stomacke craues meate; least he fall into the sinne of gluttonie, *Rom. 13. 13.* And this sinne it noted by our Sauour Christ, to haue beene in the old world, in the daies of *Noah, Math. 24. 38.* when they gaue themselves to ** eating and drinking lik the brute beasts*: for so the word signifies.

If then neither example, nor appetite may rule our eating, what be the right rules of Christian moderation in this behalfe?

Ans. That we may not exceede measure, we must keepe our selues within these limits.

First, our food must not goe beyond the condition, place, abilitie, and maintenance that God hath giuen vs. *Iohn* the Baptist being in the wilderness, contented himselfe with very meane fare, agreeable both to the manner of that country, and to his owne calling, and condition of life. *His meate was locusts and wild hony, Math. 3. 4.*

Secondly, it must be framed to the order and difference of time and place. Against this Rule the rich glutton offended, who fared deliciously euery day, without any difference of time or place, *Luk. 16.* *Salomon* pronounceth a woe to that Land, whose Princes eate in the morning, *Ecc. 10. 16.* *S. Paul* notes it a fault in a Minister, to be ** giuen to wine, 1. Tim. 3. 3.* that is, a common tipler, and one that loues to sit by the wine morning and euening, day by day.

Thirdly, euery man must eate and drinke so much, as may serue to maintaine the strength of his nature, of his bodie and minde, yea so much, as may serue to vphold the strength of grace in him, *Salomon* the King of Israel, would haue all Princes

to eate in time for strength, and not for drunkenesse, *Eccles. 10. 17.* *Esay* notes it as a iudgement of God vpon men, when they vse feasting and mirth, and haue not grace to consider the workes of God, *Esay. 5. 12.* Our Sauour would haue all men so to eate and drinke, that they may be the fitter to watch and pray, *Luk. 21. 34. 36.* And the Apostle *Paul* exhorteth men, *not to be drunke with wine wherein is excesse, but to be filled with the Holy Ghost, Eph. 5. 18.* His meaning is, that men ought so to eate and drinke, that their bodies, mindes, and senses, may not be made thereby more heauie, but rather more lightsome and able to performe their duties to God and man. For if they so eate, as that thereby they be hindered in this behalfe; they are guiltie of excesse and riot, which is greatly displeasing to God and offensive to men. This rule serueth to admonish some persons, who (as the Proverb is) are good forenoone-men, but bad afternoone-men; because in the morning they be sober, but for the most part, overcome, with drinke after dinner.

IV. Euery man must eate his meate in *Godlines*. This is indeede to eate vnto the Lord, and it may be done by obseruation of these rules:

First, by taking heede of the abuse of any creature appointed for foode, by Intemperance. This abuse holy *Iob* suspected in his sonnes, while they were a feasting, and therefore he sent day by day, and sanctified them, and offered up burnt offerings vnto God according to the number of them all, *Iob. 1. 5.*

Secondly, by receiuing the creatures, as from the hand of God himselfe. For this very ende did God, by expresse word, giue vnto *Adam* euery hearbe bearing seede, which was vpon the earth, and euery tree wherein was the fruit of a tree bearing seede for his meate, that he might receiue it, as God had giuen it vnto him, from his owne hand, *Gen. 1. 29.* Thus *Moses* said vnto the Israelites touching Manna: *This is the bread, which the Lord hath giuen you to eate. Exod. 16. 15.* This *Dauid* acknowledged saying, *Thou giuest it them, and they gather it, thou openest thy hand and they are filled, Psal. 104. 28. and 145. 15.* The Lord vpbraideth Israel with this fault, by the prophet *Hosea*, *She did not acknowledge that I gaue her corne, and wine, and oyle, and multiplied her siluer and gold, Hos. 2. 8.* Yea, it is noted as an argument of Gods loue to Israel, by the Prophet *Joel*, that he sent them corne, wine, and oyle, that they might be satisfied therewith, *Joel. 2. 19.*

By this dutie, are iustly to be reprov'd the carelesse and Godlesse behaiours of sundrie persons, who (with the swine) feede vpon the creatures of God, but neuer lift vp their eyes or hands vnto him, of whome, and from whome they doe receiue them. The very bruite beast can teach them a better lesson. For (as *Dauid* saith.) *The Lyons roaring after their pray, doe seeke their meate from God, Psal. 104. 21.* Yea the heauens and the earth, and all that are in them, doe alwaies depend vpon his providence; and are altogether guided and directed by him, *Iob. 38.* And shall not man much more haue an eye vnto his Creator, and wholly depend vpon him, for all blessings, from whome he receiues life and breath and all things?

Thirdly, we must receiue these creatures from God our father, as tokens of our reconciliation to him in Christ. So saith Saint *Paul*, *Giving thanks alwaies for all things, to God euen the father, in the name of our Lord Iesus Christ, Eph. 5. 20.* Thus we hold and receiue Gods blessings: and he that holds and receiues them otherwise, is an vsurper, and not a right and lawfull possessor of them.

Fourthly, we must learne to be content, with that portion that God assigneth to vs, be it neuer so small; and with all labour to see the goodnes of God, euen in the meanest fare that may be. Our table is (as it were) a liuely Sermon to vs, of Gods speciall providence ouer our bodies. For first, in reason, dead flesh should rather kill vs, then giue vs nourishment; and yet by his blessing and providence, it continueth life and strength. Again, both we and our meate are but perishing; and therefore when we feede thereon, it may serue to stirre vs vp, to seeke for the foode of the soule, that nourisheth to life euerlasting, *Ioh. 6. 27.* Furthermore, looke as every creature serues for our vse, euen so should we our selues, consecrate our selues vnto God, and serue him both with our soules and bodies, as before hath beene shewed.

Sect. 3.

What is required after our meate,

The third & last point is, what we are to do, & how to behaue our selues *after our meate*? This *Moses* teacheth the Israelites, *Dent. 8. 10. When thou hast eaten & filled thy selfe, thou shalt blesse the Lord thy god.* This praising or blessing of god stands in 2. things.

First,

First, in a holy remembrance, that God hath giuen vs our foode. For beeing once filled, we must take heede; we forget not God, who hath opened his hand, and plentifully refreshed our bodies with his creatures, *Dent. 8. 11.*

Secondly, we must make conscience, in lieu of thankfulness to God, to employ the strength of our bodies in seeking his glorie, and walking according to all his lawes and commandments. *Whether ye eate or drinke, or whatsoeuer ye doe, doe all to the glorie of God, 1. Cor. 10. 31.* We may not liue idly, and giue our selues to riot and gaming, but labour to serue God and our cuntry, in some profitable course of life; least it be said of vs, as it was once of the old Iewes, that we sit downe to eate and drinke, and rise vp to play.

To this I adde one thing further, that when we haue eaten to our contentment, and something remaine, care must be had to reserue it, and not to cast it away. For this purpose, we haue the example of Christ, who commandeth *to gather up the broken meate that remaineth, that nothing be lost, Ioh. 6. 12.* The reason is, because these reliques and fragments, are part of the creatures; yea they are as well Gods good creatures, as the rest were, and must be preferued to the same vse.

Now if these may not be abused, or lost, much lesse ought the gifts of the minde, which are greater and farre more precious, be suffered to miscarie, but rather to be preferued and increased. A good lesson for such, as haue receiued any speciall gifts of nature, or grace from God: that they mispend them not, or suffer them to perish, but carefully maintaine them to the glorie of God, and the good of others.

To conclude this Question, we are all to be exhorted to make conscience of this duty, to vse the good blessings of God in such sort, as they may alwaies tende to the honour of the giuer, auoiding all excelsse and riot.

Reasons to mooue vs hereunto, may be these. 1. Excesse destroies the bodie, and kills euen the very naturall strength and life thereof. 2. It brings great hurt to the soule of man, in that it annoyeth the spirits, it dulleth the senses, it corrupteth the naturall heate, and good temper of the bodie. Now these things beeing the helpes, and next instruments of the soule, if they be once corrupted and decaying, the soule it selfe will at length, be brought to the same passe. 3. Let this be considered, that a

Woe belongs vnto them, that eate and drinke immoderately, *Esa. 5. 11.* And for this very sinne, the Lord led his owne people into captiuitie, *vers. 13.* Yea, the drunkard and the glutton, shall become poore, *Prou. 23. 21.* And both shall equally, with their pomp and excelsse, descend into Hel, *Esa. 5. 14.* 4. We should be willing to part from all for Christs sake, much more from our excelsse; and shall we thinke it possible for a man to forsake all, euen his owne life, that will not forsake excelsse and intemperance, in the vse of Gods creatures?

It will be said of some, we are not drunken, though we drinke much. *Answ.* It is a policie of the Diuell, to delude men withall, when he perswades them, that much drinking is not amisse, if a man be not ouertaken therewith. For it is a sinne to liue and sitte daily by the wine, to be alwaies bibbing and sipping. Wee know not when or where we shall die, and we are commanded to watch ouer our hearts, that we be not overcome with surfetting and drunkennesse. What a madnesse then is it, to giue ouer our selues to such immoderate excelsse; whereby we are vtterly disabled from these, and all other duties of Godlinesse?

Sect. 3.

In the Third place, we come to those Questions, that concerne the Moderation of our appetite in the vse of *Apparell.* And of this kinde there be two principall Questions; the former of them, beeing nothing else, but an introduction to the latter.

I. Question.

Whether ornaments of gold, siluer, precious stones, filkes and veluets, &c. may not lawfully be vsed?

Answ. There is a lawfull vse of these things; yet not in all, but onely in them to whome they belong. Reasons of the Answer are these:

I. Gold

I. Gold and siluer, &c. are the gifts of God, and serue not onely for necessitie, but for ornament and comlineffe.

II. We haue the Examples of sundrie persons in Scripture, which do warrant the vse of these creatures, and blessings of God. *Abraham* by his Steward sends vnto *Rebecca* a golden abiliment, or earring, of halfe a shekel weight, and two bracelets of ten shekels weight of gold, *Gen.* 24. 22. And it is said, that when shee receiued it, shee ware the Iewell of gold in her forehead, and the bracelets upon her hands, verse 47. *Ioseph* being aduanced in *Pharaohs* Court, had the signet of *Pharaoh* put upon his hand, and a chaine of gold about his necke, and was arrayed in fine linnen; all which were the ornaments of Princes in those countries, *Gen.* 41. 42. Againe, all the *Israelites* did wear earrings of gold, which afterward they tooke off from their eares, and gaue them to *Aaron*, to make thereof the golden calfe, *Exod.* 32. 3. And they are not blamed for wearing them, but because they put them to Idolatrous vses. So it is said of king *Salomon*, that he had siluer in such abundance, that, according to his state; he gaue it in *Ierusalem* as stones, 2. *Chron.* 9. 27. And *Christ* speaketh of the royaltie of *Salomon*, as of a rare and excellent thing: which himselfe approoued, howfoeuer he preferres the glorie of the Lillies of the field before it, *Matth.* 6. 29. The daughter of *Pharaoh* is said to be brought vnto *Salomon*, in a vesture of gold of *Ophir*, that is, in a garment of the finest beaten gold. *Psal.* 45. 10. All these examples doe shewe thus much, that there is a lawfull vse of these things in them to whome they appertaine.

Against this doctrine, some things are obiected.

Obiect. I. In some places of Scripture, women are forbidden to weare costly apparell and gold. For *Paul* willeth *Timothie*, that the women aray themselves in comly attire, not with broidered haire, or gold, or pearles, or costly apparell, 1. *Tim.* 2. 9. And to the same purpose *Peter* speaketh, 1. *Pet.* 3. 3.

Ans. First, these ornaments are not by *Paul* and *Peter* simply forbidden, but the abuse of them in riot and excesse. For persons that were in those times called, were of meaner estate; and the Churches in the daies of the Apostles, consisted (for the greater part) of poore, base, and meane men and women, 1. *Cor.* 1. 28. These things therefore are forbidden them, because the vse of gold & precious ornaments, is nothing els but

meere

meere riot, in those that are but of a mean condition. Secondly I answer, that the Apostles in the places alleadged, doe reprove a great fault, which was common and ordinarie in those daies. For men and women desired, and affected the outward adorning and trimming of their bodies, accounting the outward ornament, which consisted of gold, pearle, and costly apparell, to be the principall: whereas indeede the chiefe ornaments of a Christian, should bee the vertues of Modestie and Humilitie, seated in the minde, and testified in the outward carriage.

Obiect. II. The Prophet *Esay* condemneth these things in particular. For it seemeth, that hee had viewed the wardrobes of the Ladies of the Court in Ierusalem, Chap. 3. 18, &c. where he makes a Catalogue of their speciall attires and ornaments, and pronounceth the iudgements of God against them all.

Answ. Some of the ornaments, which the Prophet there mentioneth, are indeede meere vanities, that were of no moment, and serued to no necessarie or conuenient vse or ende at all. Againe, others of them, were in themselves things lawfull, and the Prophet doth not condemne them at all, as they haue meete and conuenient vse: but he condemnes them in this regard, because they were made the instruments and signes of the pride, wantonnesse, vanitie, and lightnesse of those women. The truth of this answer will appeare, if we consider the 16. v. of that Chapter, where the Prophet shewes what his drift was in speaking of those things; not to condemne all ornaments, but the pride of the daughters of Ierusalem, and their *hautes and wantonnesse*, testified by diuers particular behaviours there mentioned. Againe, some of the things there named, were the like, if not of the same kinde, with those which *Abraham* sent to *Rebecca*, and which shee did weare, *Gen.* 24. 22. And therefore we may not thinke, that the Prophet intendeth to condemne all things there specified, but onely the abuse of them; as they were then misapplied to wrong endes, and serued to proclaime to the world, the pride and wantonnesse of the hearts of that people.

II. Question.

What is the right, lawfull, and holy use of apparell?

Ans. In the use of Apparell, two things are to be considered: the Preparation of it, when it is to be worne; and the Wearing, when it is prepared.

Sect. 1.

In the right Preparation of our apparell, two Rules are propounded in Scripture, for our direction.

Preparation
of apparell.

I. Rule. Our care for apparell, and the ornaments of our bodies, must be very moderate. This our Saviour Christ teacheth at large, *Math. 6.* from the 28. to the 31. verse. Where, commanding men to take no thought for apparell, he forbids not all care, but the curious and immoderate care. The reason is added, because they which walke in their callings, and doe the dutie thereof with diligence, shall haue by Gods blessing, all things needfull, provided and prepared for them. Hee that dwells in a borrowed house, will not fall a trimming of it, and suffer his owne hard by, to become ruinous. In like maner, our bodie is the house of our soule, borrowed of God, and by him lent vnto vs for a time, and we are but his Tenants at-will: for we must depart out of it at his commandement. And therefore our greatest care must be imployed vpon our soules: and the other which concerneth the adorning of our bodie, must bee but moderate. Againe, God in his prouidence, clotheth the very hearbs of the field, therefore much more is he carefull for man. And *Paul* saith, *If we haue foode and raiment, wee must therewith be content, 1. Tim. 6. 8.* that is, if we haue foode, & raiment necessarie for vs and ours, wee ought to quiet our hearts, and haue no further care for our apparell.

It will be saide, How shall we know what is Necessary?

Ans. A thing is Necessary two waies: first, in respect of nature, for the preservation of life and health: secondly, in respect of place, calling, and condition, for the vpholding and maintenance

maintenance thereof. Now we call that Necessary rayment, which is necessarie both these waies. For example: That apparel is necessarie for the Scholer, the Tradesman, the Countrey-man, the Gentleman; which serueth not onely to defend their bodies from cold, but which belongs also to the place, degree, calling, and condition of them all.

If it be asked, who shall determine and iudge, what is necessarie to these persons and purposes? I answer: Vaine and curious persons are not to be competent iudges hereof; but in these things, wee must regard the iudgement and example of modest, graue, and frugall persons in euery order and estate; who vpon experience and knowledge, are best able to determine, what is necessarie, and what is not. Againe, though wee must not seeke for more then necessarie apparell; yet if God of his goodnes, giue vs abilitie to haue and maintaine more, we must thankfully receiue it, and become good stewards of the same, for the good of men.

But some will say; It seemes, that we ought not to keepe abundance, when God giues it, because we may not haue aboue one coate. For *John* giues this rule, *Luk. 3. 11. Let him that hath two coates, giue to him that hath none.* Answer. *Johns* meaning must needes be this: He that hath not onely necessarie rayments, but more then necessarie, hee must giue of his abundance to them that want. For otherwise, his rule should not agree with *Christs* owne practice, who had himselfe two coates, an inner and an vpper garment, which he kept and wore. Nor with *S. Pauls*, who had both a cloake and a coate.

This Rule, discouers the common sinnefull practice of many men in the world. The greater sort of men are exceedingly carefull, by all meanes and waies, to follow the fashion, and to take vp euery newfangled attire, whensoever it comes abroad. A course flat contrarie to *Christs* doctrine, which commaundeth an honest care onely for necessarie ornaments, and condemneth the contrarie, and that vpon speciall reason; because this inordinate and affected care, is commonly a great pick-purse. It fills mens heads and hearts with vaine and foolish thoughts: it makes them wastfully to abuse the blessings of God giuen vnto them, whereby they are disabled, from helping others that are in neede. Whereas the first and principall care, ought to be for the adorning of the soule with grace, and
putting

putting on the Lord Iesus; and this is it, which will yield more comfort to the minde and conscience, then any externall formalitie to the outward state of man.

II. Rule. All apparell must bee fitted to the bodie, in a comly and decent maner; such as becommeth holines, *Tit. 2. 3.*

If it be here demaunded, How we should thus frame and fashion our attire? The answer is, by obseruing the Rules of decency and comeliness, which are in number seauen.

First, that it be according to the sexe: for men must prepare apparell for men, women for women. This rule is not Ceremoniall, but grounded vpon the Law of nature, and common honestie. *Deut. 22. 5. The woman shall not wear that which pertaineth vnto the man, neither shall a man put on womans raiment: for all that doe so, are abomination to the Lord thy God.*

Secondly, our apparell must be made according to our office; that is, such as may be fit and conuenient for vs, in respect of our calling; that it may not hinder or disable vs, in the performance of the duties thereof. Whereupon comes iustly to be condemned the kinde of apparell (specially of women) that is vsed in this age. For it makes them like to an image in a frame, set bolt vpright; whereby it comes to passe, that they cannot go well, and with ease or conueniencie, about any good busines, but must of necessitie either sit, or stand still.

Thirdly, our attire must bee according to our abilitie, and maintenance, either in lands, or in goods and substance. Wee must (as the common prouerbe is) shape our coate according to our cloath, that so we may not be in want, but haue sufficiēt wherewith to maintaine our families, and to relecue the poore. Which also serueth to condemne the sinne of many persons, who lay vpon their backes, whatsoeuer they can scrape and gather together; in the meane while, neglecting the honest maintenance of their owne estates for time to come, and the necessarie releefe of them, that are in distresse and want.

Fourthly, it must bee answerable to our estate and dignitie, for distinction of order and degree in the societies of men. This vse of attire, stands by the very ordinance of God; who, as he hath not sorted all men to all places, so he will haue men to fit themselves & their attire, to the qualitie of their proper places, to put a difference betweene themselves and others. Thus wee read, that *Ioseph* being by *Pharaoh* set ouer all the land

land of Egypt, was arrayed with garments of fine linnen, and had a golden chaine put upon his necke, to put a difference betweene him and the inferiour princes of Pharaoh. Gen. 41. 42. Thus in auncient times, the captaines and chiefe of the armies, did weare fine garments of diuers colours of needle worke, to distinguish them from others, *Iud.* 5. 30. Thus in Kings courts, they went in soft raiment, and the poorer people in baser and rougher attire, *Matt.* 11. 8. By which it appeares, that many in these daies doe greatly offend. For men keep not themselues within their owne order: but the Artificer commonly goes clad like the Yeoman: the Yeoman like the Gentleman: the Gentleman as the Nobleman: the Nobleman as the Prince: which bringeth great confusion, and vtterly ouerturneth the order, which God hath set in the states and conditions of men.

Fiftly, mens attire is to be framed and prepared, according to the auncient and receiued custome of the countrey, wherein they are brought vp and dwell.

Touching this Rule, it is demaunded, whether, if a man see a fashion vsed in other countries, he may not take it vp here, and vse it?

Answ. He may not. For God hath threatned to visite all such as are cloathed with strange apparell. *Zeph.* 1. 9. And *Paul* taxeth it as a great disorder in the Church of Corinth, and euen against nature, that men went in long haire, and women went vncouered. *1. Cor.* 11. 13, 14. And if this be so, then what a disorder is that, when men of one countrey, frame themselues to the fashions and attires, both of men and women of other nations. This one sinne is so common among vs, that it hath branded our English people with the blacke marke of the vaineſt and most new-fangled people vnder heauen. If a stranger comes into our land, hee keepes his auncient and customable attire, without varying or alteration. We on the contrary, can see no fashion vsed, either by the French, Italian, or Spanish, but wee take it vp, and vse it as our owne.

Sixtly, the garments that we make to couer our bodies, must bee such as may expresse the vertues of our mindes; specially the vertues of Modestie, Frugalitie, Shame-fastnes. They should bee as a booke written with text letters, wherein, at the first, any man may read the graces that bee in the heart. Thus *Paul* exhorteth women, that they array themselues with comely apparell,

parell, in shamesfastnesse and modestie, not with broidered haire, &c. but as becommeth women, that professe the feare of God with good workes, 1. Tim. 2. 9, 10. And our Sauour commandeth, that the light of our conuersation, euen in outward things, should so shine vnto men, that they seeing our good workes, may glorifie the father which is in heauen, Mat. 5. 16.

Seuenthly, it must be framed to the example, not of the lighter and vainer sort, but of the grauest, and the most sober of our order and place, both of men and women. We haue no expresse rule in Scripture, touching the measure and manner of our apparell: and therefore, the wise and graue presidents of good and godly men, that are of the same, or like degree with our selues, ought to stand for a rule of direction in this behalfe. To which purpose *Paul* exhorteth, *Whatsoeuer things are pure, honest, of good report, if there be any vertue, &c. thinke of these things which ye haue both learned, and receiued, and heard, and seene in me, those things doe, Phil. 4. 9.* Examples hereof, wee haue many in the word of God. Of *Iohn* the Baptist, who had his garments of *Camels haire*, Mat. 3. 4. Of *Elias*, who is said to be a *hairie man* in respect of his attire, and to be girded (as *Iohn* was) with a *girdle of leather about his loines*, 2. King. 1. 8. For these rough garments, were the principall raiments of Prophets in those times and places, as we read, *Zach. 13. 4.* And it was the ordinarie fashion of the Iewish nation, to vse goats-haire, not onely for making of their apparell, but euen of the curtaines that were made for the vse of the sanctuarie, *Exod. 36. 14.* If this Rule were practised, it would serue to cut off many scandalous behauiours, in the conuersations of men. For now adales, men do striue who shall goe before another, in the brauest and costliest attire; hauing little or no respect at all, to the examples of godly and sober persons of their degrees and places. And this their excessive pride and vanitie, is ordinarily maintained, by vniust dealing, in lying and deceit, by couetousnes, and vnmercifulnesse to the poore; sinnes which are so greatly dishonourable vnto God, that the very earth whereupon men doe liue, can hardly endure the same. Wherefore those that feare God, and haue a care to serue him in holinesse and righteousnes, ought to hate and detest these courses, renouncing the curious vanitie of the world, and testifying the graces and vertues of their mindes vnto men, euen by their graue and sober gestures and habits of their bodies.

Sect. 2.

Wearing of
apparell.

The Second thing to bee considered in the right vse of apparell, is the *wearing* and *putting of it on*. Touching which, two speciall Rules are to be obserued.

I. Rule. That we weare and put on our apparell, for those proper Endes, for which God hath ordained the same. The Ends of apparell, are specially these:

First, for *Necessitie* sake; that is, for the defending of the body from the extremitie of parching heate, and pinching colde, and consequently the preserving of life and health. This was the end, for which garments were first made after the fall. And the reason of it is this: Whilest man was yet in the state of Innocencie, before his fall, there was a perfect temperature of the aire, in respect of mans body, and so there was no neede of garments; and nakednesse then was no shame vnto man, but a glorious comelines. Now after that *Adam* & in him all mankinde had sinned, vanitie came vpon all the creatures: and amongst the rest, vpon the aire a marueilous distemperature in respect of heate and colde. For the remedie whereof, it was ordained that *Adam* should weare apparell: which God hauing once made and appointed, hee hath euer since blessed it as his owne ordinance, as daily experience sheweth. For, our attire which is void of heate and life, doth notwithstanding preserve mans bodie in heate and life; which it could not doe, if there were not a speciall providence of God attending vpon it.

The Second Ende of apparell, is *Honestie*. For to this ende doe we put it on, and weare it, for the couering and hiding of that deformitie of our naked bodies, which immediately followed vpon the transgression of our first parents: and in this respect also, were garments (after the fall) appointed by God, for the vse of man.

It is objected, that *Esay* prophecied naked and bare-foot, *Esay* 20. 2. and so did *Saul*, 1. *Sam.* 19. 24. I answer: first, that which the Prophet did, was done by commandement, as may appeare in the second verse of that Chapter. For the Lord gaue him commandement so to doe. Againe, he is saide to bee naked, because he put of his vpper raiment, which was sackcloth, or some other rough garment, that Prophets vsed to

wear

weare; but it cannot be prooued, that he put off that garment which was next his flesh and skinne.

Concerning *Saul*, there be two answers giuen. One, that he put off his vpper garment, as *Esay* did. For, we are not to imagine, that he prophesied naked, it beeing so vnseemely a thing, and euen against the Law of nature since the fall. The other answer, and that according to the true meaning of the text, is; that *Saul*, before the Spirit of prophesie came vpon him, had put on and wore his warrelike attire, wherewith he went out to take *Dauid*; but when the Spirit came vpon him, then he put off his militarie habite, and went in other attire, after the manner and fashion of a Prophet, and so prophesied. And therefore, whereas he is saide to *goe naked*, the meaning is, that he stript himselfe of his armour; which both himselfe and his messengers vsed, in pursuing after *Dauid*.

Now, touching the Couering of the bodie with apparell, these things are to be remembred: First, that it must be couered in decent, and seemely sort. Thus *Ioseph* wrapped Christs bodie that was dead, in a cleane linnen cloath, together with the spices, *Matt. 27. 59*. Secondly, the whole whole bodie must be couered, some onely parts excepted, which (for necessitie sake) are left open and bare, as the hands and face: because there is an ignominious shame, not only on some parts, but ouer the whole bodie. And here comes to be reprooued, the affected nakednesse vsed of sundry persons, who are wont to haue their garments made of such a fashion, as that their necke and breasts may be left for a great part vncovered. A practice full of vanitie, and cleane contrary to this Rule, grounded in corrupted nature. For if the whole bodie be ouer-spread with shame, by sinne, why should any man by such practice (as much as in him lies) vncover his shame to to the view of the world? The ende of attire is, to hide the shamefull nakednesse of the bodie, from the sight of men. But such persons as these are, doe hereby expresse the vanitie and lighnesse of their mindes, by leauing some parts of their bodies open and vncovered. Wherein, what doe they else, but euen display and manifest vnto men and Angels, their owne shame and ignominie? Nay, what doe they else, but glorie in that, which is (by the iust iudgement of God) reprochefull vnto them? Let all those that feare God, and are humbled in the consideration of their sinnes,

which are the matter of the shame of mankind, be otherwise affected.

A Third Ende of apparell is, the *honouring of the bodie*. To this purpose S. Paul saith, 1. Cor. 12. 23. *Vpon those members of the bodie, which we thinke most vn honest, put we on the greater honour, &c.* v. 24. *God hath tempered the bodie together, and giuen the more honour to that part which lacked.* And in 1. Thess. 4. 4. *It is the will of God, &c. that euery one of you should know how to possesse his vessell in holinesse and honour.* These words are spoken of chastitie: but they are generally to be vnderstood of any other vertue belonging to the bodie. Now the reason of this ende is plaine. For the body of euery beleeuer, is the Temple of the Holy Ghost, and a member of Christ, in the kinde and place, as well as the soule. Therefore it ought to bee both holily and honourably vsed.

For the honouring of the bodie with outward ornaments, we must remember this distinction: Some ornaments are inward, and some are borrowed. Inward, are the graces and gifts of God; these are our owne. Borrowed, are gold, siluer, pearles, and pretious stones: and these are outward. And of the two, more speciall care ought to be had of the inward, then of the outward and borrowed. For these are indeede faire and honourable, in the opinion and estimation of men: but the other are farre more honourable in the sight of God. And therefore Saint Peter exhorteth women, *that their apparell be not outward, as with broidered haire, and gold set about, or in sumptuous garments; but that the hidden man of the heart be vncorrupt with a meeke & quiet spirit, which is before God a thing pretious,* 1. Pe. 3. 3, 4.

Now, that we may vse our apparell, to the Endes before rehearsed, we are yet further to obserue some speciall Rules, which may serue for our direction in the right adorning of the bodie.

First, euery one must be content with their owne natural fauour and complexion, that God hath giuen them; and account of it, as a pretious thing, be it better or be it worse. For the outward forme and fauour that man hath, is the worke of God himselfe, fitted and proportioned vnto him, in his conception, by his speciall prouidence. Beeing then the Lords own worke, and his will, thus to frame it rather then otherwise, great reason there is, that man should rest contented with the same.

Here

Here comes to be iustly reproofed, the straunge practice and behauiour of some in these daies, who beeing not contented with that forme and fashion, which God hath sorted vnto them, doe deuise artificiall formes and fauours, to set vpon their bodies and faces, by painting and colouring; thereby making themselues seeme that which indeede they are not. This practice is most abominable by the very light of nature, & much more by the light of Gods word; wherein we haue but one onely example thereof, and that is of wicked *Iseabel*, 2. *King*. 9. 30. who is noted by this marke of a notorious harlot, *that shee painted her face*. For what is this, but to finde fault with Gods owne workmanship? and to seeke to correct the same, by a counterfeited worke of our owne deuising; which cannot but be highly displeasing vnto him.

A cunning Painter, when he hath once finished his worke, if any man shall goe about to correct the same, he is greatly offended. Much more then may God, the most wise and absolute former, and Creatour of his workes, be highly offended with all those, that cannot content themselues, with the fauour and feature they haue receiued from him, but will needes be calling his worke into question, and refining it according to their owne humours and fancies. *Tertullian* in his booke *de habitu mulierum*, calles such persons, and that deseruedly, *the Diuels handmaidens*.

But may some say, if there be any deformitie in the bodie, may we not labour to couer it? *Ans.* Yes: but we may not set any new forme on the face, or habite on the bodie. Dissembling is condemned, as well in deede, as in word: and such is this.

Secondly, we must place the principall ornament of our soules and bodies, in vertue and good workes, and not in any outward things. So would *Paul* haue women to aray themselves in comely apparell, *with shamefastnesse and modestie*, 1. *Tim*. 2. 9.

Thirdly, in vsing of ornaments before-named, we must be very sparing, and keepe our selues within the meane. *Gen*. 24. 22. *Abrahams* seruant gaue *Rebecca* an abilliment of halfe a shekel weight, and two bracelets of ten shekels of gold, which shee put vpon her forehead and hands, v. 47. all which were of no great value, & therefore not excessiue, but comely and moderate.

derate. And in the Old Testament, kings daughters were clad but in parti-coloured garments, 2. *Sam.* 13. 18. There was therefore, even amongst them, great plainenesse.

It will here be demanded, What is then the measure that must be vsed? *Ans.* The Scripture giues no rule for our direction in this point; but the example and iudgement of the sagest and soberest persons in euery order, age, and condition: and as they doe and iudge, so must we. As for example: whether a man should weare a ruffe single, or double, or tripled, &c. the Scripture, in particular, giues no direction: onely we must looke vpon the example of the soberest, and discrettest persons of our order and age; and that ought to be our president for imitation.

Fourthly, ornaments must be vsed not alwaies alike, but according to times and seasons. It is noted as a fault in the rich glutton, that he went *euery day in costly apparell*, *Luk.* 16. 19. In the daies of reioycing, we may put on more outward ornaments: and so they vsed of ancient times, at mariages, to put on wedding garments, *Math.* 22. But in the daies of mourning, baser and courser attire is to be vsed, as fittest for the time.

Fifthly, we must adorne our bodies to a right ende; to witte, that thereby we may honour them, and in them honour God. Against this Rule doe those offend, that adorne their bodies, to be praised, to be counted rich and great persons, and to purchase and procure vnto themselues the loue of straungers. This is the harlots practice, described by *Salomon* at large, *Prou.* 6. 25. and 7. 10. 16. These are the Endes, for which we must attire our selues.

And so much of the first maine Rule to be obserued, in the wearing and putting on of apparell.

The Second maine Rule followeth. We must make a spirituall vse of the apparell which we weare. How may that be done?

Ans. First, we must take occasion thereby to humble our selues, and that in this manner. When we see the plaister vpon the sore, we know there is a wound: and so, the couer of our bodies, must put vs in minde of our shame and nakednesse, in regard of grace and Gods fauour, by reason of originall sinne. And we are to know, that it is a dangerous practice for any man, to puffe vp himselfe in pride, vpon the sight and vse of his apparell.

apparell. For this is to be proud of his owne shame. Nay, it is as much, as if a theefe should be proud of his bolts, and of the halter about his necke; garments being nothing els but the couer of our shame, and the signes of our sinnes.

Secondly, by the putting on of our garments, we must be admonished to put on Christ, *Rom. 13. 14.* *Quest.* How shall wee doe that? *Ans.* Thus: We must conceiue Christs obedience actiue and passiue, as a couering; and therefore by praier we are to come vnto God in his name, and intreate him to accept this his obedience for vs: yea, that Christ may be made vnto vs wisdom, righteousnesse, sanctification, & redemption: and we on the other side, made conformable to him in life & death in all morall duties. Lastly, that we may haue the same minde, affection, and conuersation that he had.

Thirdly, when we put off our clothes, we then are admonished of putting off the old man; that is, the masse and body of sinnefull corruption. And we then put him off, when we can by grace hate sinne, and carry a resolute purpose in our hearts of not sinning.

Fourthly, when we clothe our selues, and trusse our attire to our bodies; this should teach vs a further thing: that it behooueth vs, to gird vp our loines, to haue our lightes burning, to prepare our selues to meete Christ, whether by death, or by the last iudgement. If we make not these vses of our attire, we doe not rightly vse, but rather abuse the same,

In a word, to shut vp this point, we are all to be exhorted to make conscience of the practice of these Rules, and to take heede of pride in these outward things. And in way of motiue hereunto, consider first, how great and hainous a sinne Pride is. The greatnes of it may be discerned by foure things.

First, in it, & the fruit thereof, superfluity of apparell, there is an abuse of our wealth, to needelesse and superfluous vses, which ought to be employed to vses more necessarie, as to the good of the Church, common-wealth and family, and especially for the reliefe of the poore.

Secondly, in this sinne there is an abuse of time. For they that giue themselues to pride, spend so much time in the adorning of their bodies, that they haue no leisure for the adorning and beautifying of the soule. Hence it comes to passe, that proud persons abound with ignorance, idleness, wantonnesse, and many other enormities.

Thirdly, in this sinne there is an abuse of the attire it selfe; in that it is made a signe of the vanitie of the minde, and wantonnesse of the heart, which should be the signe of a heart religiously disposed.

Fourthly, in it there is a confusion of order in the estates & societies of men. For whereas one order of men should go thus attired, and another after another manner; by this it comes to passe, that equall and superior are cloathed both alike, and that which should be an occasion to humble vs, is made an occasion to puffe vs vp.

Fiftly, there is a great iudgement threatned against this sinne, *Esa. 2. 11. 12. Zeph. 3. 11.*

The greatnes of this vice, we are to endeauour, by al means possible, to redresse in our selues. For which purpose, we must be carefull to see and feele, and withall to bewaile the spirituall nakednesse of our soules; which is a deprauation of the image of God, wherein we are created, according to him, in holinesse and righteousness: the want whereof makes vs vgly and deformed in the eyes of God. And the true sense and experience of this, will turne our mindes and thoughts from the trimming of the bodie, and make vs especially to labour for the righteousness of Christ imputed, as the onely couering which will keepe vs warme and safe from the stormes and tempests of the wrath and furie of God.

Sect. 4.

In the fourth place, we come to the handling of those Questions, that concerne the Moderation of our Appetite in the Vse of Pleasures & Recreations. And these are specially three.

I. Question.

Whether Recreation be lawfull for a Christian man?

Ans. Yea, and that for two causes.

First, Rest from labour, with the refreshing of bodie and mind, is necessarie, because mans nature is like the bowe, which being

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being alway bent and vsed, is soone broken in peeces. Now
that which is necessarie, is lawfull. And if rest be lawfull, then is
recreation also lawfull.

Secondly, by Christian libertie, we are allowed to vse the
creatures of God, not onely for our necessitie, but also for
meete and conuenient delight. This is a confessed truth: and
therefore to them, which shall condemne fit and conuenient
recreation (as some of the auncient Fathers haue done, by
name, *Chrysostome* and *Ambrose*) it may be said, *Be not too righte-*
ous, be not too wise, Eccl. 7. 18.

II. Question.

*What kindes of recreations and sports,
are lawfull and conuenient, and what be
vnlawfull and vnconuenient?*

Ans. I will first lay downe this ground, that, All lawfull
Recreation is onely in the vse of things indifferent, which are
in themselves neither commanded nor forbidden. For by chris-
tian libertie, the vse of such things for lawfull delight & plea-
sure, is permitted vnto vs. Therefore meete & fit recreations do
stand in the vse of things indifferent, and not in things either
commanded or forbidden. Hence I deriue three Conclusions,
that may serue for the better answer of the Question.

I. *Recreation may not be in the vse of holy things*; that is, in the
vse of the word, Sacraments, praier, or in any act of religion.
For these things are sacred and diuine: they stand by Gods
expresse commandement, & may not be applyed to any com-
mon or vulgar vse. For this cause it is well provided, that the
pageants which haue beene vsed in sundrie cities of this land
are put downe; because they were nothing els, but either the
whole or part of the historie of the Bible turned into a Play.
And therefore the lesse to be allowed, considering that the
more holy the matter is which they represent, the more vnho-
ly are the plaies themselves. Againe, all such iests, as are framed
hut of the phrases and sentences of the scripture, are abuses of
holy things, and therefore carefully to be avoided. The com-

* Non est bo-
num ludere
cum Sanctis.

mon saying may teach vs thus much. *It is no safe course to play with holy things.* Lastly, vpon the former conclusion, we are taught, that it is not meete, conuenient, or laudable for men to moue occasion of laughter in Sermons.

The second Conclusion. *Recreation may not be made of the finnes or offences of men.* They ought to be vnto vs the matter of sorrow and mourning. *Dauid shed riuers of teares, because men brake the commandments of God, Psal. 119. 136. The righteous heart of Lot was vexed, with hearing the abominations of Sodome, 2. Pet. 2. 8.*

Vpon this, it followeth first, that common plaies, which are in vse in the world, are to be reprocued, as beeing not meete and conuenient matter of Recreation. For they are nothing els, but representations of the vices and misdemeanours of men in the world. Now such representations are not to be approoued. *Paul saith, Fornication, conetou/nes, let them not be named among you, as becommeth Saintes, Eph. 5. 3.* And if vices of men may not be named, vntill the naming of them, tend to the reproouing and further condemning of them, much lesse may they be represented, for the causing of mirth and pastime. For, naming is farre lesse, then representing, which is the reall acting of the vice. Indeed, Magistrates & Ministers may name them: but their naming must be to punish, and reforme them, not otherwise. Againe, it is vnseemely, that a man should put on the person, behauiour, and habite of a woman, as it is also for a woman to put on the person, behauiour and habite of a man, though it be but for an houre. The law of God forbiddes both, *Deut. 22. 3.* And that law, for equitie, is not meerely iudiciall, but morall. Nay, it is the law of nature and common honesty.

Here also, the dauncing vsed in these daies is to be reprocued, namely, the mixed dauncing of men and women, in number and measure (specially after solemne feasts) with many lasciuious gestures accompanying the same: which cannot, nor ought to be iustified, but condemned. For it is no better, then the very bellowes of lust and vncleannes, yea the cause of much euill. It is condemned in the daughter of *Herodias*, dauncing before *Herod*, *Mark 6. 22.* And in the *Israelites*, that sat downe to eate and drinke, and rose vp to play, that is, to daunce. We reade indeede, of a kinde of dauncing commended in Scripture

ture, that *Moses*, *Aaron* and *Miriam* vsed at the redde sea, *Exod.* 15. 20. And *David* before the Arke, 1. *Sam.* 18. And the daughters of *Israel*, when *David* gotte the victorie of *Goliath*, 2. *Sam.* 6. 14. But this dauncing was of another kinde. For it was not mixt, but single, men together, & women apart by themselves. They vsed not in their dauncing wanton gestures, and amorous songs, but the Psalmes of praise and thanksgiuing. The cause of their dauncing was spirituall ioy, and the end of it was praise and thanksgiuing.

It may be alleadged, that *Ecclesiastes* saith, *There is a time of mourning, and a time of dauncing*, *Eccl.* 3. And *David* saith, *Thou hast turned my ioy into dauncing*, *Psal.* 30. 11. And the Lord saith in *Ieremie*, *O daughter Sion, thou shalt goe forth with the daunce of them that reioyce*, *Ier.* 31. 4. I answer: first, these places speake of the sacred dauncing before named, and not of the dauncing of our times. Secondly, I say, that these places speake not of dauncing properly, but of reioycing signified by dauncing, that is to say, a heartie reioycing, or merrie-making. Besides that, the Prophet *Ieremie* speakes by way of comparison, as if he should say, Then shall the Virgin reioyce, as men are wont to doe in the daunce. And it is sometimes the vse of the Scripture, to expresse things lawfull by a comparison, drawn from things vnlawfull: as in the Parables of the vnrighteous Iudge, the vniust Steward, and the Thiefe in the night.

The third Conclusion. *We may not make recreations of Gods iudgements, or of the punishments of sinne.* The law of God forbids vs to lay a stumbling block before the blinde, to cause him to fall, though it be not done in earnest, but in sport, *Leuit.* 19. 14. Vpon the same ground, wee are not to sport our selues with the follie of the naturall foole. For that is the blindness of his minde, and the iudgement of God vpon him. I know it hath beene the vse of great men, to keepe fooles in their houses: And I dare not condemne the fact. For they may doe it, to set before their eies a daily spectacle of Gods iudgement, & to consider how God in like sort, might haue dealt with them; And this vse is Christian. Neuertheless, to place a speciall recreation, in the follie of such persons, and to keepe them onely for this ende, it is not laudable. When *David* fained himselfe to be madde, before *Achish* the King of Gath, marke what the Heathen King could say, *Haue I neede of madde men, that ye haue*

hauſe brought this fellow, to play the madder man in my preſence? Shall he come into my houſe? 1. Sam. 21. 15.

Againe, the bayting of the Beare, and Cock-fights, are no meete recreations. The bayting of the Bull hath his uſe, and therefore it is commanded by ciuill authoritie; and ſo haue not theſe. And the Antipathie and crueltie, which one beaſt ſheweth to another, is the fruit of our rebellion againſt God, and ſhould rather moue vs to mourne, then to reioyce.

The Second Answer to the former Queſtion, is this:

Games may be diuided into three ſorts. Games of witte or induſtry, games of hazard, and a mixture of both.

Games of witte, or induſtrie, are ſuch as are ordered by the ſkill and induſtry of man. Of this ſort are Shooting in the long bowe, Shooting in the Calceuer, Running, Wraſtling, Fencing, Muſicke, the games of Cheſſe, and Draughts, the Philoſophers game, and ſuch like. Theſe, and all of this kinde, wherein the induſtry of the minde and body hath the chiefeſt ſtroke, are very commendable, and not to be diſliked.

Games of hazard are thoſe, in which hazard onely beares the ſway, and orders the game, and not wit; wherein alſo there is (as we ſay) chance, yea meere chance in regard of vs. Of this kinde is Dicing, and ſundry games at the Tables and Cardes. Now games that are of meere hazard, by the conſent of godly Diuines, are vnlawfull. The reaſons are theſe:

Fiſt, games of meere hazard are indeede lots; and the uſe of a lot, is an act of religion, in which we referre vnto God, the determination of things of moment, that can no other way be determined. For in the uſe of a lot there be foure things. The fiſt is, a caſuall act done by vs, as the caſting of the Die. The ſecond is, the applying of this acte, to the determination of ſome particular controuerſie, the end whereof maintaines peace, order, and loue among men. The third is confeſſion, that God is a ſoueraigne iudge, to end and determinethings, that can no other way be determined. The fourth is ſupplication, that God would by the diſpoſition of the lotte when it is caſt, determine the euent. All theſe actions are infolded in the uſe of a lotte, and they are expreſſed, *Act. 1. verſ. 24, 25, 26.* Now then, ſeeing the uſe of a lot is a ſolemne acte of religion, it may not be applied to ſporting, as I haue ſhewed in the fiſt concluſion. Secondly, ſuch games are not recreations, but rather
matter

matter of stirring v^p troublesome passions, as feare, sorrow, &c. and so they distemper the body and minde. Thirdly, couetousnes is commonly the ground of them all. Whereupon it is, that men vsually play for money. And for these causes, such plaies by the consent of learned Diuines, are vnlawfull.

The third kinde of plaies are mixt, which stand partly of hazard, and partly of witte; and in which hazard beginnes the game, and skill gets the victorie: and that which is defectiue by reason of hazard, is corrected by witte.

To this kinde, are referred some games at the Cardes and Tables. Now the common opinion of learned Diuines is, that as they are not to be commended, so they are not simply to be condemned; and if they be vsed, they must bee vsed very sparingly. Yet there be others that hold these mixt games to be vnlawfull, and iudge the very dealing of the Cardes to bee a lotte, because it is a meere casuall action. But, as I take it, the bare dealing of the Cardes is no more a lotte, then the dealing of an almes, when the Princes Almner puts his hand into his pocket, and giues, *for example*, to one man sixe pence, to another twelue pence, to another two pence, what comes forth without any choice. Now this casuall distribution is not a lot, but onely a casuall action. And in a lotte, there must be two things. The first is, a casuall act: the second, the applying of the fore-said act, to the determination of some particular and vncertaine euent. Now, the dealing of the Cardes is a casuall act; but the determination of the vncertaine victorie, is not frō the dealing of the Cards in mixed games, but from the wit and skill, at least from the wil of the players. But in things that are of the nature of a lot, the wit and wil of man hath no stroke at all. Neuerthelesse, though the dealing of the Cardes, and mixed games, be no lots; yet it is farre safer and better, to abstaine from them, then to vse them: and where they are abolished, they are not to bee restored againe; because in common experience, many abuses and inconueniences attend vpon them: and things vnnecessarie, when they are much abused, because they are abused they must not be vsed, but rather remooued, as the brazen Serpent was, 2. King. 18. 4.

III. Question.

How are we to vse Recreations?

For answer whereof, wee must remember these foure speciall rules:

I. Rule. We are to make choice of Recreations, that are of least offence, and of the best report. Phil. 4. 8. *Whatsoeuer things are of good report, thinke of them.* The reason is, because in all recreations, we must take heede of occasions of sinne, both in our selues and others. And this moued Iob, while his sonnes were a feasting, to offer daily burnt offerings, according to the number of them al, because he thought, *it may be, my sonnes haue sinned, and blasphemed God in their hearts.* Iob. 1. 5. And not onely that, but I adde further, we must take heede of occasions of offence in others. Vpon this ground, Paul saies, *that rather then his eating should offend his brother, he would eate no meate while the world indured,* 1. Cor. 8. 13. In this regard, it were to be wished, that games of wit should be vsed onely, and not games of hazard, because they are more scandalous then the other. Lastly, in things that are lawfull in themselves, wee are to remember Pauls rule, *All things are lawfull, but all things are not expedient,* 1. Cor. 6. 12.

II. Rule. Our Recreations must bee profitable to our selues, & others: and they must tend also to the glory of God. Our Sauour Christ saies, *that of euery idle word that men shall speake, they shall giue an account at the day of iudgement,* Mat. 12. 36. Where, by idle words, he meaneth such as bring no profite to men, nor honor to God. And if for idle words, then also for idle recreations, must we be accountable vnto him. Againe, S. Paul teacheth, *that whether we eate or drinke, or whatsoeuer we do, we must doe all to the glorie of God,* 1. Cor. 10. 31. Therefore the scope and ende of all recreations is, that God may be honoured in and by them.

III. Rule. The ende of our Recreation must be, to refresh our bodies and mindes. It is then an abuse of recreation, when it is vsed to winne other mens money. The gaine that comes that way, is worse then vsurie, yea, it is flat theft. For by the

the law, we may recover things stolne: but there is no lawe to recover things wonne. And yet, if play be for a small matter, the losse whereof is no hurt to him that loseth it, and if it bee applied to a common good, it is lawfull; otherwise not.

IV. Rule. Recreation must be moderate and sparing, euen as the vse of meat and drinke, and rest. Whence it followeth, that they which spend their whole life in gaming, as players doe, haue much to answer for. And the like is to be said of them that haue lands and possessions, and spend their time in pleasures and sports; as is the fashion of many gentlemen in these daies.

Now Recreation must be sparing, two waies.

First, in regard of time. For we must redeeme the time, that is, take time while time lasteth, for the procuring of life euerlasting, *Eph. 5. 16*. This condemneth the wicked practice of many men, that follow this game and that, to drue away time; whereas they should employ all the time that they can, to doe Gods will. And indeede, it is all too little, to doe that which we are commanded: and therefore while it is called to-day, let vs make all the hast wee can, to repent and be reconciled vnto God.

Secondly, Recreation must be sparing, in regard of our affection. For we may not set our hearts vpon sports: but our affection must be tempered and alaied with the feare of God. Thus *Salomon* saies, that *laughter is madnes*, *Eccl. 2. 2*. so farre forth, as it hath not the feare and reuerence of the name of God to restraine it. This was the sinne of the Iewes, reproofed by the Prophet, that they gaue themselves to all manner of pleasure, and did not consider the worke of the Lord: that is, his iudgements and corrections, *Esa. 5. 12*. And thus if Sports and Recreations be not ordered, and guided according to this and the other Rules, we shall make them all not onely vnprofitable vnto vs, but vtterly vnlawfull. And so much of the vertue of Temperance.

CHAP. V.

Of Liberalitie.



Hitherto wee haue treated of the first sort of Vertues, that are seated in the will, which doe respect a mans owne selfe, namely, of Clemencie; which standeth in the moderation of the minde in respect of anger: and Temperance; which consisteth in the moderation of our appetite, in respect of riches, apparell, meate and drinke, pleasures and recreations.

Now we come to the second sort, which respect others beside our selues. And these belong to the practice, either of Courtesie and kindnesse, or Equitie and right. Of the first kind, is Liberalitie: of the second is Iustice, in shewing or giuing Equitie, or Fortitude in maintaining the same. Of these in order.

Liberalitie, is a vertue, seated in the will, whereby we shew or practice courtesie and kindnesse to others. The principall Questions touching this Vertue, may be referred to that text of Scripture which is written Luk, 11. 41. *Therefore giue almes of those things which ye haue, and behold all things shall be cleane vnto you.*

The words are a rule or Counsell, deliuered by Christ to the Pharisees: and the true and proper sense of them, is this: You Pharisees giue your selues to the practice of iniustice and oppression, and thereby you defile your selues, and all your actions. For redresse hereof, I propound you this Rule; Practice Charitie in giuing of your almes: let your outward good actions, proceede from the inward sincere affection of your hearts towards your brethren; and then shall you attaine to a holy and pure vse of your goods. The counsell of Daniel to King Nebuchadnezzar, Dan. 4. 24. *to breake off his sinnes by the practice of iustice, and his iniquities by mercie to the afflicted*, may be a good Commentarie to this Text.

In the words, I consider two things. A remedie, *Therefore giue almes of those things you haue*: and the fruit that followes vpon the remedie, *and behold all things shall be cleane vnto you.*

SECT. I.

Sect. 1.

The Remedie, is the vertue of Christian Liberalitie, consisting principally in the practice of Loue and mercie, ingiuing of Almes.

For the better vnderstanding whereof, five Questions are briefly to be propounded and resolued.

I. Question.

Who, or what persons must giue Almes?

Answ. There be two sorts of men, that are, and ought to be giuers of Almes.

The first sort are Rich men, who besides things necessarie, haue superfluitie and abundance, yea, much more then things necessarie. These are such as haue *the worlds good*, as Saint *Iohn* 1. Ioh. 3. 17. saith, whereby they are inabled to giue and bestow reliefe vpon others, out of their abundance. Thus Saint *Paul* saith, that *the abundance of the Corinthians, must supplie the want of other Churches*, 2. Cor. 8. 14. Many other proofes might be brought: but these are sufficient in a knowne and confessed truth.

A second sort of giuers, are men of the poore sort, that haue but things necessarie, and sometime want them too. And because this point is not so easily graunted, therefore I wil prooue it by the Scriptures.

The man that liues by his worke, is commanded to labour in his calling, that he may haue somthing to giue to them that want, *Eph.* 4. 28. The poore widdow that cast into the Lords treasure of her penurie, but two mites, that is, the eight part of a pennie, is commended; and Christ preferreth her almes, before the great gifts of the richer sort, *Luk.* 21. 2. The Church of Macedonia beeing poore, and in extreame necessitie, doth yet send reliefe to other Churches, and is commended for it by *Paul*, 2. Cor. 8. 2. Their pouertie excused them not from liberalitie: but they were liberall, not onely according to, but even beyond their abilitie. Our Sauour Christ himselfe liued of almes: for *Iohna* the wife of *Chana* Herods Steward, & *Susanna* ministred

ministred vnto him of their substance, *Luk 8.3.* Where, by the way, we note, that he did not liue by begging, as the Papists affirme; but by the voluntarie ministrat[i]on and contribution of some, to whom he preached. Now, though hee was so poore himselte, yet he vsed to giue almes of that he had, *Ioh. 13.29.* The oblations of the Old Testament, for the maintenance of the Altar, were a matter of great cost and charge, in sacrifices, and such like ceremonies: and yet all were charged with them, the poore, as well as the rich. Now in the new Testament, the materiall Altar is taken away, and yet we haue something in the roome therof, namely, those that are poore and destitute, which all men are bound in conscience to releue and maintaine, as once they were to maintaine the Altar. S. *Iohn* commends vnto vs Charitie; not that which consisteth in words onely, but which shewes it selfe in actions, *1. Ioh. 3. 18.* teaching that the one is no way sufficient without the other. Lastly, all mankind is distinguished into these two sorts: Some are giuers, some are receiuers of almes: there is not a third kinde to be found in the Scriptures.

Yet here an exception must be added, that this doctrine be not mistaken. There are some persons exempted from this dutie, and they be such as are in subiection to others, and are not at their owne disposition. Of this sort are children vnder the gouernement of their Parents, and seruants subiect to the authoritie and dominion of their Masters. For the goods which they haue, are not their own; neither may they dispose of them as they list: they therefore must not be giuers.

It may be asked, whether the wife may giue almes without the consent of her husband, considering that she is in subiection to another, and therefore all that shee hath is anothers, and not her owne. *Ans.* The wife may giue almes of some things, but with these cautions; as first, shee may giue of those * goods that she hath excepted from marriage. Secondly, she may giue of those things which are common to them both, provided it be with her husbands consent, at least generall and implicite. Thirdly, shee may not giue without or against the consent of her husband. And the reason is, because both the lawe of nature, and the word of God commands her obedience to her husband in all things.

If it bee alleadged, that *Ioanna* the wife *Chuzas* Herods Steward,

* Ex paraphernalibus.

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ward, with others, did minister to Christ of their goods, *Luke*,
8. 3. I answer. It is to be presumed, that it was not done without
all consent.

Againe, if it be said, that *Abigail* brought a present to *David*,
for the reliefe of him and his young men, whereof she made
not *Nabal* her husband acquainted, *1. Sam. 25. 19*. I answer, it is
true: but marke the reason. *Nabal* was generally of a churlish
and vnmercifull disposition, whereupon he was altogether vn-
willing to yeeld reliefe to any, in how great necessitie soeuer;
whence it was, that he railed on the young men, that came to
him, and draue them away, *vers. 14*. Againe, he was a foolish
man; and giuen to drunkenesse, so as he was not fitte to go-
uerne his house, or to dispense his almes. Besides that, *Abigail*
was a woman of great wisdom, in all her actions; and that
which she now did was to saue, *Nabals* and her owne life, yea
the liues of his whole family: for the case was desperate; and all
that they had, were in present hazard. That example there-
fore, is no warrant for any woman to giue almes, vnlesse it be
in the like case.

II. Question.

To whome must almes be giuen?

Ans. To them that are in neede, *Eph. 4. 28*. For the better con-
ceiuing of this answer, we must remember, that there be three
degrees of neede. The first is *extreame* necessitie, when a man is
vtterly destitute of the meanes of preservation of life. The se-
cond is *great* neede, when a man hath very little to maintaine
himselfe, and his. The third is *common* necessitie, when he hath
something, but yet not sufficient or competent.

Now, those that are in the first and second degree of neede,
they are the persons that must be succoured and releued. For
prooffe hereof consider these places, *Math. 25. 35. 36*. *I was hun-*
gry, and ye gaue me meat, I thirsted, and ye gaue me drinke, I was na-
ked, and ye clothed mee, I was sicke, and ye visited me, I was in pri-son,
and ye came vnto me. Where obserue what person Christ com-
mendeth vnto vs to be releued; the hungry, thirsty, naked,
sicke, harbourlesse, & the captiue or prisoner. *Ro. 12. 20.* *If thine*

enemie hunger feede him; if he thirst, giue him drinke. We must not onely supply the neede of our friends, but also of our enemies, *1. Tim. 5. 16.* If any beleeuing man or woman haue widowes, let him minister vnto them, &c. that there may be sufficient for them that are widowes indeed. Here widowes that are desolate, without friends and goods, are commended to the liberalitie of the Church. *Leuit. 25. 35.* If thy brother be impouerished, and hath the trembling hand, thou shalt releue him: as a stranger or sojourner, so shall he liue with thee. By the trembling hand, is meant the man that workes hard for his liuing, and yet cannot by his labour get things necessarie, but must needs stretch out his hand to others, that are in better state, for helpe.

Here two Questions may further be made. First, whether we must giue almes to beggers? I meane such as goe from doore to doore: for they come vnder the degrees of needie persons.

Ans. Beggers are of two sorts: either such as are strong, able to labour, and doe somewhat for their liuing; or such as are weake and impotent, vnable to take paines for the maintenance of themselues, or those that belong vnto them.

The first sort, are not to be releued. For touching them, the Apostle hath giuen this rule. *He that wil not labour, must not eate, 2. Thess. 3. 10. 12.* Euery man must liue by the labour of his owne hands, and feede vpon his owne bread. Againe, such beggers are theeues and robbers, because they steale their labour from the Church and Common-wealth, which is as profitable as land and treasure. In the old Law, if two men striued together, and the one had wounded the other; the offender was inioyned, not onely to pay for the healing, but for the losse of his time also. *Exod. 21. 19.* And in like manner, ought such persons to beare the punishment, both of their theft, and of the losse of their labour. And the truth is, they that giue to them in this their loose life, doe maintaine them in wickednesse.

Yet here one Caution is to be remembred: that, if such a man be in extreame neede, he must be helped, rather then he should perish. And the Magistrate is to punish him for his idlenesse, and to compell him to labour. The Magistrate, I say: for priuate persons haue no authoritie to inflict punishment in this case.

As for the other sort, that are vnable to worke, they are not allowed

allowed by the word of God, to gather their almes themselves by begging from doore to doore, but to be releued at home in their houses, *Deut. 15. 4. There shall not be a begger in thee. v. 11. there shall be euer some poore in the land.* Here the holy Ghost makes a plaine difference, betweene the poore and the begger, forbidding the one, and commanding to helpe the other. Saint Paul likewise distinguisheth of widowes, whereof some haue rich kindred: & they are to be prouided for by them, *1. Tim. 5. 4.* Others are destitute of friends and kindred, by whome they may be releued: and such he willeth to be maintained by the Church, *vers. 16.* And this is no toleration or approbation of beggers.

Againe, the begging of almes is the very seminarie of vagabonds, rogues, and straggling persons, which haue no calling, nor are of any corporation, Church, or Common-wealth. Yea, it doth proclaime to the world, in the eares of all men, the shame either of the Magistrate who restraines it not, hauing authoritie: or of the wealthie and able, that they haue no mercy or compassion. It is also a great disorder in common-wealths. For the boldest and most clamorous begger, carries away all the almes from the rest: and so releefe is distributed both vnwisely and vnequally. And howsoeuer it is the good law of our Land, agreeable to the law of God, that none should begge that are able to labour, and all men are bound in conscience to see it obserued, that haue any care of the good of this Church and Commonwealth: yet it is a plague of our times, and greatly to be bewailed, that it is neglected, and not put in execution.

In the Second place it is demanded, whether we must put a difference betweene persons and persons, in giuing our almes.

Ans. There be three differences of men, that are in neede.

The first, is a mans owne: And such are they, that be of his household: for which he that makes not prouision, is worse then an Infidell, as the Apostle speaketh, *1. Tim. 5. 8.* Those also which are of a mans owne blood, as father and mother, &c. *Math. 15. 5, 6.* Now contrarie to this sort are strangers, to whome we must not giue. For to neglect a mans owne, and to bestowe it vpon forrainers, ynlesse there be iust and necessarie cause so to doe, is a sinne against the law of nature.

A second difference of men is this: Some are of the household

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hold of faith. Saint *Pauls* rule is this, that we preferre them before the other, *Gal. 6. 10. Doe good vnto all men, but specially to them that are of the household of faith.*

A third difference. Some are our owne poore, of our towne, land, and country: and some be strangers in the same respects. Now, howsoeuer we are debtors to all that we can doe good to: yet those that are neerer to vs in habitatiō or neighbourhood, are to be respected and releued before others. This the Lord commandeth, *Deut. 15. 7. If one of thy brethren with thee be poore, within any of thy gates, in thy land, which the Lord thy God giueth thee; thou shalt not harden thy heart, and shut thine hand from him.* And these beeing releued, we may in the next place afford our helpe to others. Thus did the good Samaritane, in case of necessitie, practice his charitie vpon a stranger, *Luk. 10. 33.* and is therefore commended by our Sauour Christ.

III. Question.

How much releefe must euery man giue?

Ans. We must put a difference betweene the almes of priuate men, and of Incorporations or Churches. Touching priuate mens almes, the Scripture hath not determined how much must be giuen, but hath left it to the discreet consideration of euery Christian. And yet it must be remembred, which the Apostle saith, that he *that soweth sparingly shall reape sparingly.* And againe, *Let euery man giue, as he hath determined in his owne heart.* Lastly, he giues a commandement touching the quantitie of giuing, that euery first day of the weeke, euery one lay aside by himselfe, and lay vp as God hath prospered him; that is, according to the abilitie, wherewith God hath blessed him, *1. Cor. 16. 2.*

But two cautions are propounded in the word, touching this quantitie.

First, that we must not so giue almes, that others be eased, and we our selues griued, *2. Cor. 8. 13.* It is not Gods will, that we should giue all that we haue in almes, and keepe nothing for our selues; but that we keepe a due proportion in giuing.

giuing, and doe that good to others, whereby we may not our selues be hindred or oppressed. Our fountaines & riuers must runne, to serue the necessitie of the stranger, *in vse. Prou. 5. 16.* 17. But yet the *right* must remaine our owne, we may not giue away fountaine and water, and all, *Luk. 3. 11. He that hath two coates, let him part with him that hath none,* that is, he that hath things necessarie and in abundance, let him giue freely, yet so as he reserue one coate to himselfe.

Here the Papist is iustly to be blamed, who holdeth it a state of perfection, to giue away all, and to liue by begging. For this can not be, seeing it is against Gods commandement, who will haue some giuen, and not all, one coate not both, and so is a state rather of sinne and imperfection.

Secondly, in the case of extreame necessitie (and not otherwise) we must enable our selues to giue almes, though it be by the selling of our possessions, *Luk. 12. 33. Sell that ye haue, and giue almes:* our Sauours meaning is, in the case of extreame necessitie; when there is no other way to relecue those that are to be releued. *David* notes it as a propertie of a mercifull man, that *he disperseth abroad, and giues to the poore, Psal. 112. 9.* It was practiced by the Primitiue Church, in the times of pefecution, in the like case, *Act. 4. 34. 35.* And the Church of Macedonia, though they were in want themselues, yet supplied the extreame want of other Churches, *2. Cor. 8. 1, 2.*

Now touching the almes of whole bodies, and Churches, this is the Rule: that, they should maintaine the poore with things necessarie, fit, and conuenient: as meate, drinke, & cloathing, *1. Tim. 5. 16.* And this serues to confute a grosse error, maintained by learned Papists; who hold, that whatsoever a man hath, aboue that which is necessarie to nature and estate, he should giue it in almes. But the truth is otherwise: for a man may and ought to giue almes more liberally, when he hath abundance; yet so, as he is not bound to giue all, but may reserue euen part of his superfluitie, for the publicke vse of Church & Common-wealth. And to this purpose, is that which our Sauour saith, *Luk. 3. 11. He that hath two coates,* that is, things necessarie and superfluous, must giue but one, and that in the case of the greatest necessitie; meaning thereby, that all superfluitie must not be giuen in almes, sauing onely in the case aforesaid of extreame want.

IV. Question.

How many waies is a man to giue almes?

Ans. Three waies. First, by free giuing to the poore. Secondly, by free lending: for this is oftentimes, as beneficiall to a man, as giuing. For this end, there was a law giuen, *Deut. 15. 8.* *Thou shalt open thy hand vnto thy poore brother, and lend him sufficient for his neede which he hath, Luk. 6. 35. Lend, looking for nothing againe, Exod. 22. 25. If thou lend money to the poore with thee, thou shalt not be an vsurer vnto him, thou shalt not oppresse him with vsury.* Thirdly, by remitting due debt, in case of mens decay and extreame pouertie, *Exod. 22. 26.* *If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him, before the sunne goe downe. 27. For that is his couering onely, and this is his garment for his skin: wherein shall he sleepe? therefore when he crieth vnto me (for cold and necessitie) I will heare him: for I am mercifull.* According to this law, *Nehemiah* exhorteth the Rulers and Princes of the Iewes, that had oppressed their poore country-men, saying, *Remit vnto them the hundreth part of the siluer, and of the corne, of the wine, and of the oyle, that ye exact of them for loane, Nehem. 5. 11.*

V. Question.

How should almes be giuen, that they may be good workes, and pleasing vnto God?

Ans. For the right manner of giuing, sundry things are required, but speciall these sixe:

First, a man must consecrate himselfe, and all the gifts that he hath and enioyeth, to God & his honour. This duty is commended in the Church of Macedonia, that they gaue their owne selues first to the Lord, and after vnto them that were in neede, by the will of God, *2. Cor. 8. 5.* And thus the Prophet *Esay* foretelleth, that

that the citie Tyrus being conuerted, should consecrate themselves, and their goods to the Lord, *Esa. 23. 18.* Yet her occupying and her wages shall be holy vnto the Lord: it shall not be laid up nor kept in store; but her marchandise shall be for them that dwell before the Lord, to eat sufficiently, and to haue durable cloathing.

Secondly, we must giue almes in faith. How is that? first, we must be perswaded, that we are reconciled to God in Christ, and stand in his fauour: and then our almes shall be accepted. For, no worke of the person can please God, before the person himselfe be approoued of him. Secondly, we must depend vpon God by faith, for the good successe of our almes. Saint Paul compares the poore man to a field well tilled, and almes to the sowing of seede, which hath a most plentiful harvest of blessing following it, *2. Cor. 9. 6.* Now as the husbandman, casting his seede into the earth, waiteth vpon God for the fruit thereof, *Iam. 5. 7.* so must the good man that giues almes, depend vpon God for the euent thereof. Salomon saies, *He that hath mercy vpon the poore, lendeth to the Lord, & the Lord wil recompence him that which he hath giuen, Prou. 19. 17.* Vpon these grounds must our faith rest, when we doe good to the poore.

Thirdly, we must giue in simplicitie, *Rom. 12. 8.* He that distributeth, let him doe it with simplicitie, that is, of meere pity and compassion, and not for any sinister respect, pleasure, or praise of men, *Math. 6. 3.* When thou dost thine almes, let not thy left hand know, what thy right hand doth.

Fourthly, we must giue in loue, *1. Cor. 13. 3.* Though I feede the poore with all my goods, &c. and haue not loue, it profiteth me nothing.

Fifthly, in iustice. For we must not giue other mens goods, but our owne truly gotten, *Esa. 58. 7.* The true fasting is, to breake thine owne bread to the hungrie, to bring the poore that wander, into thine owne house, &c.

Sixtly, with a bountifull and chearefull minde, *2. Cor. 9. 7.* As euery man wisheth in his heart, so let him giue, not grudgingly, or of necessity: for God loueth a chearefull giuer. Our almes must not be extorted, but franke and free. And hence it followeth, that there ought to be no begging from doore to doore, in a Christian Common-wealth. For that shewes, that men part with their almes, of a niggardly and compelled minde. And thus much of the Remedie.

Sect. 2.

In the next place followeth the Fruit of the Remedie, in these words, *And all things shall be cleane vnto you.*

Here first, I will speake of the false, and then of the true and right fruit of Liberality.

The false Fruit is this; that giuing of almes doth merit forgiveness of sinne, and satisfie the iustice of God, for the temporall punishment thereof. That we may the better see the error of this doctrine, I will answer their arguments.

Obiect. I. First, they alleadge out of this text, that giuing of almes *makes all things cleane vnto vs.*

An. We must vnderstand the text, thus: If we turne to God, beleue in Christ, and leaue all our sinnes, then are we cleane, and all our actions, and consequently our almes-giuing shall be cleane vnto vs: for to the pure all things are pure. Now almes and other things, are then said to be cleane vnto a man, when he beeing himselfe pure, maketh and hath a pure vse of them.

Obiect. II. *Dan. 4. 24. Redeeme thy sinnes, by giuing of almes.*

An. This place maketh against the Papists: for *by sinnes*, the Prophet vnderstandeth both the *guilt*, and also the *punishment*. Whereas they affirme, that the guilt of sinne cannot be redeemed, but by Christ alone, and man onely is to satisfie for the temporall punishment of sinne. Secondly, the word which they translate *redeeme*, doth properly signifie (as it is in the Chaldee paraphrase) to *breake off*. As if the Prophet should haue said, Thou art, O King, a mightie Monarch, and thou hast vsed much iniustice and crueltie: therefore, now repent thy selfe, and breake off the course of thy sinnes, and testifie thy repentance, by doing iustice, & giuing almes to the poore, whome thou hast oppressed. Thirdly, the word in the ancient Latine translations, signifieth to *amende*; and then it beareth this sense. Amende thy selfe, and the course of thy life, and let thine iniustice be turned into iustice, thy crueltie into mercie.

Obiect. III. *Make you friends with the riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations, Luk. 16. 9.*

An. Receiuing here mentioned, is not by way of merit, as though

though a man could deserue it by giuing almes; but either by way of heartie prayers made by the poore, that they may be receiued, or els because their almes shall be vnto them a pledge and earnest, of their receiuing into Gods kingdome.

Obiect. IV. Prou. 16.6. *By mercie and truth, iniquitie is redeemed.*

Ans. 1. *Salomons* meaning is, that by Gods goodnes, and not ours, iniquity is pardoned. 2. If by mercie, is meant mans mercie, then are we to vnderstand it thus; that mercie and truth, are euident signes vnto vs that our sinnes are forgien, and not the working causes of remission.

Obiect. V. Luk. 14. 14. *And thou (which giuest reliefe) shalt be blessed, because they can not recompense thee: therefore almes do merit.*

Ans. When God promisetht reward to the giuing of almes, the promise is not made to the worke, but to the worker; and that not for the merit of his person, or worke, but onely for Christ his sake, in whome he is, by whose meanes he stands reconciled vnto God. And so men that practice charitie in giuing of almes, are rewarded with blessednesse; not for their almes, but according to the mercie of God in Christ.

Now followeth the Right fruit of Almes-giuing: and it stands in foure things.

First, they are the way in which we must walke to life euerlasting. I say the way, not the cause either of life, or any other good thing, that God hath promised.

Secondly, they are effects and fruits of our faith: yea, the signes and seales of Gods mercie to vs in Christ. To this purpose *S. Paul* witheth *Timothy*, 1. *Tim.* 6. 17, 18, 19. to charge them that be rich in this world, that they doe good, and be rich in good workes, and be readie to distribute, laying vp in store for themselves a good foundation, against the time to come, that they may obtaine eternall life. Now where is this foundation to be laid vp? not in heauen: for that is impossible for vs, and it is laid vp for vs there alreadie by Christ; but in our owne consciences, and that is, our assurance of Gods fauour in this world, and life euerlasting in the world to come: of which assurance, this and other good workes, are signes and seales vnto vs.

Thirdly, Almes comes in the way of restitution of those goods, that haue bin gotten fraudulently, though from whom

we know not. Thus *Zachens* at his conuersion, for wrongs that he had done he knew not to whome, gaue halfe his goods to the poore, and proclaimed restitution to those that could come forth and challenge him.

Lastly, almes are a notable remedie against couetousnesse. For he that hath a mercifull heart, to bestow vpon the poore, shall easily be content with that he hath, and auoid that sinne whereby otherwise he falls into tentations and snares of the Diuell, 1. *Tim.* 6. 9.

CHAP. VI.

Of Iustice.

Psal. 15. 2. *He that walketh vprightly, and worketh righteousness.*



He substance of the whole Psalm is a Question, and an Answer. The Question is, who are the members of Gods Church vpon earth, that shall come to life eternall in heauen, vers. 1. The Answer, is made in the rest of the Psalm. And in this answer, is contained a description of the parties, by their properties and marks. The first marke is, *walking vprightly*; that is, in truth and sinceritie of religion, which standeth in the sinceritie of faith, and a good conscience. The second note, is the practice of Righteousnesse.

Now Righteousnes, or Iustice, is two-fold: the Iustice of the Gospel, and the Iustice of the Law.

Euangelicall iustice is that, which the Gospel reueales, and not the Law; to witte, the obedience of Christ in his sufferings, and fulfilling of the lawe, imputed to them that belecue for their iustification; and this is not here meant.

Legall iustice is that, which the law reuealeth, and withal requireth. And it is either vniuersall, or particular.

Vniuersall iustice, is the practice of all vertues: or that, whereby a man obserues all the commandements of the lawe. Of this *Paul* speaketh, *Rom.* 10. 5. in which place, hee opposeth it to the righteousness, which is by faith. And *Zacharie* and *Elizabeth*, are said to be *iust before God*, *Luk.* 1. 6. namely, by this vniuersall

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vniuersall iustice; because they walked in all the command-
ments, and ordinances of the Lord, in deauouring in all things
to please him.

Particular iustice is that, whereby we giue to euery man his
right, or due: and of this, *Dauid* here speaketh. The reason is,
because if it were not so, then this second marke should com-
prehend vnder it all the rest; and so there would bee no good
distinction of these properties, one from the other.

Particular iustice, is two-fold; in *distribution*, or in *exchange*,
and *contract*. Iustice in distribution is that, which keepes a pro-
portion in giuing to euery man that honour, dignitie, reue-
rence, reward, or punishment, that is due vnto him.

Of this, there are mooued principally two Questions.

I. Question.

*What is that iudgement, which men
are to giue, and hold, one to and of ano-
ther?*

Ans. Iudgement, is of two sorts: publicke, and priuate.

Publicke, which is giuen and administred by a publicke
person, in a publicke place. Such is the iudgement of the Ma-
gistrate, when he acquitteth or condemneth men, as their de-
serts are, to temporall punishment. Of which we may read, 2.
Chron. 19. 6. *Psal.* 58. 1. Such also is the iudgement of the Pro-
phet, or Minister, wherby he doth openly pronounce to men,
that beleue and repent, that their sinnes are remitted, or re-
tained, 1. *Cor.* 14. 24. or that, whereby he deliuereth obstinate
sinners vp vnto *Satan*, by the censure of Excommunication,
or Suspension, 1. *Cor.* 5. 3, 4, 5.

Priuate iudgement is that, whereby one man giues iudge-
ment priuately of another. And touching it, wee are to consi-
der two points. First, of what things iudgement must be giuen.
Secondly, how we are to giue iudgement.

For the first; we must giue iudgement of three sorts of things;
of mens facts, of their doctrines, & of their persons. Touching
facts; the Apostle *Paul* would not haue vs to haue fellowship,
with

with the vnfruitfull workes of darkenes, Eph. 5. 11. but rather to re-
 prooue them, because they are subiect to our iudgement: and
 being reprocued by vs, they are iudged of vs. And our Sau-
 iour doth therfore command vs, when our brother trespasseth
 against vs, to goe and reprocue him, because his actions are liable
 to our censure.

March, 18. 15.

Secondly, the doctrines of men are to be iudged by vs. *Trie the Spirits, whether they are of God, or no*, 1. Ioh. 4. 1. *The spirituall man iudgeth all things*, that is, all doctrines, 1. Cor. 2. 15. And our Sauour saith, *You shall know them by their fruits*; that is, partly by their doctrine, and partly by their liues, being iudged according to the rule of Gods word. Mat. 7. 20.

Thirdly, wee may iudge of the persons of men. Now men are of two sorts; either in the Church, or out of the Church. The members of the Church, must be iudged by the iudgement of charitie, not of infallibility. They that are out of the Church, we must suspend our iudgements concerning them, and leaue it to God. For, *what haue I to doe* (saith the Apostle) *to iudge those that are without?* 1. Cor. 5. 12. We may trie and examine the person: but we must reserue the iudgement of condemnation to God alone.

The second point is; How we are to iudge one of another.

Ans. The right manner of iudging according to the word of God, I will lay downe in fixe Rules.

The first is; If we know any good thing by any man, whether vertue, or action, we are willingly to speake of it, to commend it, and glorifie Gods name in it, and for it. Thus *Paul* affirmeth, that the Churches of Iudæa, when they heard the word which he preached, *glorified God for him*, Gal. 1. 23.

The second Rule; If we know any euill, sinne, vice, or offence by any man, there is a time when we may, and a time when we may not speake of it, and that with good conscience. For the better keeping of this Rule, foure cautions are to bee remembred.

First, he that will giue sentence of another man, must in the first place, purge and reforme himselfe. To this purpose, Christ commandeth, *first to plucke the beame out of our owne eie, and then shall we see clearly, to cast out the mote out of our brothers eie*, Mat. 7. 5. And he that will not doe this; in iudging another, he condemneth himselfe, Rom. 2. 1.

Secondly,

Secondly, we must be rightly and truly informed in the matter, before we giue iudgement. This was Gods owne practice, who came downe to see, whether the sinne of *Sodome* was answerable to the crie, *Gen. 18. 21.*

Thirdly, our loue and charitie, must order and direct, both our speech and our iudgement of others, that we speake not of them without deliberation. For he that vpon hatred, reports the euill he knoweth by another, is a back-biter. When *Doeg* the Edomite came, and shewed *Saul* that *David* was gone to the house of *Abimelech*, he tolde no more then the truth: and yet because it proceeded from an euill minde, therefore *David* accuseth him of hatred, back-biting, slaundering, and vnrighteousnesse, *Psal. 52. 1, 2.*

Fourthly, he that speakes the euill he knowes by his neighbour, must haue the testimonie of his owne conscience, to assure him that he hath a calling to doe it.

Now a man is called by God, in three cases. First, when he is commaunded by the Magistrate, to testifie what he knoweth: Secondly, when an euill that is in his neighbour, is to bee redressed by admonition. Thirdly, when an euill is to bee prevented, that it spread not abroad to the infection of others.

These Caueats obserued, we may speake the euill we know by others, truly and with an vpright conscience. But if they cannot bee concealed, rather then a man should blaze abroad the faults of others, whereunto he is priuie, he ought to be silent: remembring alwaies the saying of *Salomon*, that it is the glorie of a man, to passe by an infirmitie, and not to take notice thereof; but by loue to couer a multitude of sinnes, *Prou. 19. 11.*

The third Rule. When a mans speech or action, is doubtfull, and may be taken either well or ill, wee must alwaies interpret it in the better part. When *Christ* was brought before *Caiphas* the high Priest, there came two witnesses against him, who affirmed something of him, which he had spoken: but because they changed and misconstrued his words, turning them to a wrong sense, therefore they are called by the Holy Ghost, to their perpetuall shame and reproch, false witnesses, *Math. 26. 59.* Againe, the Apostle saith, that *Loue thinkes no euill.* *1. Cor. 13. 5.* therefore loue takes euery speech and action in the better sense.

The fourth Rule. Touching secret offences of our neighbour,

wee

we must suspend our iudgement of them. The reason is, because loue alwaies hopes the best, and thinkes no euill, 1. Cor. 13. 5. And our Sauours rule is, *If thy brother trespass against thee first reprove him priuately, betweene thee and him, and goe no further, if that will preuaile.* Mat. 27. 15.

The fift Rule. Against an *Elder*, receiue not an accusation under two or three witnesses, 1. Tim. 5. 19. By an *Elder*, vnderstand ministers, ciuill gouernours, and all superiours. And if we must not receiue, then much lesse may we frame an accusation against them. This may bee a lesson for all inferiours to learne, who take libertie to themselves, to speake what euill they please of their gouernours.

The sixt Rule is, concerning ministers. The Spirit of the Prophets, is subiect to the Prophets, and not to priuate persons, 1. Cor. 14. 32. Indeepe priuate persons haue power to examine and trie their doctrine and ministrie: but they must goe no further: for they haue no power to giue iudgement, either of their ministers doctrine, or persons. The doctrine & manners of teachers, are subiect to the censure of Prophets onely. For example: A priuate man saies, that he may excommunicate at his pleasure, those that sinne, if he proceede according to the three degrees mentioned, Mat. 18. But this is in him a fault: for he must not iudge in this case, at his owne pleasure; but his iudgement must follow the iudgement of the Church: and when the Church hath giuen censure, then may the priuate man proceede to censure, and not before. So saith our Sauour Christ, Mat. 18. 17. *If he heare not the Church, after the Church hath iudged him, let him be vnto you as a heathen and a Publicane.*

Hereif the Question be made, how a man may with good conscience giue iudgement of his owne selfe;

I answer: by obseruing two Rules. First, a man must alwaies in the presence of God, iudge himselfe in regard of his sinnes, both of heart and life, 1. Cor. 11. 31. *If we would iudge our selues, we should not be iudged.* And this iudgement of a mans self, must not be parriall; but sharpe and seuer, with true humiliation & lowlines of heart. For this is the true ground of all charitable iudgement of others. Secondly, before men a man must suppress his iudgement of himselfe, & be silent: no man is bound either to praise, or dispraise, to excuse, or accuse and condemne himselfe

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himselfe before others: and grace must teach him thus much,
not vainely to commend or boast of his owne gifts and actions;
but rather to burie them in silence, and referre them to
the iudgement of others.

Now, to conclude this point: The doctrine deliuered, is most
necessarie for these times. For the fashion of most men is, to
giue rash and sinister iudgement of others: but themselues
they will commend, and that highly. If any thing be euill saide
or done, all men must haue notice of it. If a thing be doubtfull,
it is alway construed in the worser part. If a thing be done of
weakenes and infirmitie, we aggrauate it, and make it a double
sinne. We are curious in searching and inquiring into the liues
of others, that we may haue something to carpe and finde fault
with. But let this be remembred, that as we iudge, so we shal be
iudged: first, of God by condemnation, and then by hard and
vnequal iudgement from others. Againe, what is it that makes
men to be open mouthed, in declaring & censuring our faults,
but this; that we open our mouthes to the disgrace and defa-
mation of others? Wherefore, if we would haue other men to
iudge of vs, and our actions in loue, we must also make consci-
ence, to giue charitable iudgement of them.

II. Question.

How one man should honour another?

Ans. That we may rightly honour men, we must first knowe
the causes, for which men are to be honoured. And that the
causes of honour may bee conceiued, I will lay downe this
ground: *Honour is in the first place, principally and properly, to be gi-
uen vnto God.* 1. Tim. 1. 17. *To God onely wise, be honour and glorie.*
The reason hereof is rendered in the Lords prayer: because
his is *kingdome, power, and glorie.* Againe, God is goodnes it selfe:
his goodnes and his essence are one and the same: therefore
honour is due to him in the first place. Now euery creature as
it commeth neere vnto God, so it is honourable: and the more
honourable, by how much neerer it commeth vnto him. But
man especially, by how much neerer he commeth to God in
diuine things, by so much more is he to be honoured in respect
of

Heb. 11. 3.

First, that man is first of all to bee honoured, for vertues sake: because therein principally, stands the internall image of God: Rom. 2. 10. *To euery man that doth good, shall bee honour, glorie, and peace: to the Iew first, &c.* Now whereas the Question might bee, Who is the Iew, to whome this honour must bee yeilded? *Paul* answers, vers. 29. that he is not a Iew, which is one outward, but he is a Iew, who is one within. And the circumcision is of the heart. And *Salomon* saith, that *Honour is unseemly for a foole*, Prou. 26. 1. And the holy Ghost to the Hebrewes saith, that *by faith, our Elders were well reported of*. The heathen man *Marcus Marcellus* a Romane, dedicated a Temple to the Goddesse of Honour; and the way to that Temple was, by the house of Vertue.

The Second Conclusion is, That man is to bee honoured, not onely for vertue, but also for diuine representations of other good things: in a word, because one man before another, beareth the image of some thing that is in God. As first, of his *Maiesstie*. Thus the King is honoured, because in his Maiesstie and state, he carrieth a resemblance of the power and glorie of God: so as that which is said of God, may be also spoken of him. Hence it was, that *Daniel* saide to *Nebuchadnezzar*: *O King, thou art a King of Kings: and why? for the God of heauen hath giuen thee kingdome, power, strength and glorie*, Dan. 2. 37. Secondly, of his *Dominion*. Thus the husband is to be honoured of the wife, because he beareth before the woman, the image of the glorie of God; yea, of his providence, wisdom, Lordship, and gouernement, 1. Cor. 11. 7. Thirdly, of his *Paternitie*: and so the father is honoured of the sonne, because he beares in his person the image of Gods paternitie, or father-hood. Fourthly, of his *Eternitie*: and hence it is, that honour is giuen to the aged before the young man, because he beareth the image thereof. Thus we see, that diuine representations, doe imprint a kinde of excellencie, in some persons, and consequently doe bring forth honour.

The third Conclusion is, That men are to be honoured, euen for the vertues of others. Thus the sonnes of Princes, are called by the honourable name of Princes. The children of Nobles, are esteemed by birth, Noble. Thus Dignities doe run
in

in descent, and the posteritie is honoured in the name of the
 auncestours, but principally for the vertues of the auncestours.

The fourth Conclusion is, Men are to bee honoured for
 their Riches. I meane not for riches simply, but for the right
 vse of riches; namely, as they are made instruments, to vphold
 and maintaine Vertue.

If it be said, that to honour rich men, is to haue the faith
 of the Lord Iesus Christ in respect of persons, *Iam. 2. 1.* I an-
 swer: In that place, we are not forbidden to honour rich men:
 but the Apostles meaning is, to reprove a fault of an other
 kinde, when men preferre riches before pietie; when rich men
 are honoured being vngodly, and when godly poore men are
 despised and reiected, because they are poore.

Now hauing premised the Ground, wee come to giue An-
 swer to the Question before propounded. A man therefore is
 to honour euery one in his place, whether hee bee his superi-
 our, equall, or inferiour. Yea, there is a kinde of honour to bee
 performed to a mans owne selfe. The truth of this Answer we
 shall see in the particulars that follow.

Sect. 1.

Touching the honouring of Superiours, these Rules are to
 be obserued:

First: All Superiours must haue reuerence done vnto them,
 whether they bee Superiours in age, in gifts, in authoritie, or
 howsoeuer, and that because they are superiours.

The actions of Reuerence due to all superiours, are princi-
 pally fixe. The first is, to rise vp before the superiour. *Leuit.*
19. 32. Thou shalt rise up before the hoare head, and honour the per-
son of the old man. The second, when they are comming toward
 vs, to goe and meete them. Thus, when *Abraham* saw the three
 Angels comming toward him, he ranne to meete them from
 the tent doore, *Gen. 18. 2.* And King *Salomon*, when his mo-
 ther *Bathsheba* came towards him, to speake vnto him for *Ado-*
niah, the text saith, *he rose vp to meete her, 1. King. 1. 19.* The
 third, to bow the knee before the superiour. Thus we read in
 the Gospell, that a certaine man comming to Christ, as he was
 going on the way, kneeled vnto him, *Mark. 10. 17.* Thus *Abra-*
ham ran to meet the three Angels, and bowed himselfe to the

ground, *Ge. 28. 2.* And the same *Abrahā*, elsewhere, bowed himselfe before the people of the land of the Hittites, *Ge. 23. 7.* The fourth, to giue them the first and highest seat or place. This our Sauour Christ meaneth in the parable, wherein he willet those who are inuited to a banquet, to yeeld the chiefeest place to them, that are more honourable then themselves, *Luk. 14. 7.* And it is set downe as a commendation of *Iosephs* brethren, that they sate before him in order, the eldest according to his age, and the youngest according to his youth, *Gen. 43. 33.* Here we must remember; that though in common practice among men, the right hand is a note of superioritie, yet in Scripture the practice is contrarie. For in the article of our Creede, *Sitting at the right hand*, signifieth the inferioritie of the Mediator, in respect of the father; though it be a token of his superioritie, in regard of the Church. And so must the place be vnderstood (*1. King. 2. 19.* where it is said, that *Bathsheba* sate at the right hand of *Salomon*,) namely, that it was an argument of Superioritie, whereunto he preferred her before the people: but it shewed her inferioritie in regard of *Salomon* himselfe. And this custome is frequent, both in the scriptures, and in humane writers. The fift, to giue libertie of speaking in the first place. This was the practice of *Elihu*, one of the friends of *Iob*, who beeing the youngest in yeares, dared not to shew his opinion, til *Iob* and others, who were his ancients, had spoken. But when they had left off their talke, then he is said to haue answered in his turne, *Iob. 32. 6, 7, 17.* The sixt, to giue the titles of reuerence to all superiours. *Sara* according to this rule, called *Abraham* Lord, *1. Pet. 3. 9.* The man in the Gospel, conming to learne something of Christ, calls him by this name, *Good Master*, *Mar. 10. 17.* And *Anna* rebuked by *Eli*, answered him with reuerence, and said, *my Lord*, *1. Sam. 1. 15.*

The second Rule touching honour due to superiours, is more speciall, touching superiours in authoritie: namely, that they also must be honoured. And this honour shewes it selfe in foure things.

The first is, *speciall reuerence*: which stands in the performance of two duties. The former is, to stand when our superiours doe sitte. For thus *Abraham* after hee had receiued the Angels into his tent, & prepared meat for them, serued himself by them vnder the tree, giuing attendance, while they did eate,

Gen.

Gen. 18. 8. In like manner, when *Moses* sat in iudgement, the people are said to haue stood about him, from morning vntill euening, *Exod. 18. 13.* The latter is, not to speake, but by leaue. A dutie alwaies to be obserued, but specially in the courts of Magistrates. Example whereof we haue in *Paul*, who beeing called before *Felix* the geuernour, did not speake a word, vntill the gouernour had beckened vnto him, and giuen him leaue, *Act 24. 10.*

The second thing is, *subiection*; which is nothing els but an inferioritie, whereby we doe (as it were) suspend our wills and reasons, and withall cause them to depend (in things lawfull and honest) vpon the will of the superiour. This subiection is yeelded to the authoritie of the superiour, and is larger then obedience.

The third is, *obedience*; wherby we keep & performe the expresse commandement of our superior, in all things lawfull & honest. It standeth in sundry particulars: as First, it must be in the Lord, and as to the Lord himselfe. *Whatsoeuer ye doe* (saith the Apostle) *doe it heartily, as to the Lord, and not vnto men,* *Col. 3. 23.* Againe, obedience must be performed euen to superiours that are euill. Thus *Peter* exhorts seruants to be subiect to their Masters, in all feare, not onely to the good and courteous, but also to the froward, *1. Pet. 2. 18.* Thirdly, it must be done to Rulers, in whom we see weaknesse. For their infirmities ought not to hinder or stoppe our dutie of obedience, considering that the commaundement of honouring the father and mother is generall without exception. Fourthly, it is to be performed to them that are Deputies to Rulers, yea which are deputies of deputies. *Submit your selues* (saith *Peter*) *unto all manner ordinance of man, for the Lords sake: whether it be vnto the King as vnto the superiour, or vnto gouerners, as vnto them who are sent of him,* *&c. 1. Pet. 2. 13. 14.* Fifthly, though punishment be wrongfully, and most yniustly imposed by Rulers, yet it must be borne without resistance, till we can haue our remedie. *For this is thankeworthie, if a man for conscience toward God, indure griefe, suffering wrongfully.* *1. Pet. 2. 19.* The practice of this we may see in *Hagar*, the handmaid of *Sara*, who is commanded by the Angel, to returne againe to her dame, and humble her selfe vnder her hands, though shee had dealt very roughly with her, *Gen. 16. 9.*

The fourth thing due to Superiours in authoritie, is *Thanksgiving*, in praising God for their paines, authoritie, and gifts principally. Thus *Paul* exhorts, that *Prayers, intercessions, and thanksgiving, be made for Kings, and all that be in authoritie, 1 Tim. 2. 1.* The reason is, because beeing ouer vs in authoritie, we haue the benefit of their gifts and authoritie, *Gen. 45. 9.*

Sect. 2.

In the second place commeth to be considered, our honour due vnto our Equalls. Concerning which, there be two Rules.

I. Rule. Equalls must esteeme better of others, then of themselves. Thus *Paul* exhorts all men, in meekenes of minde, without contention or vaine-glorie, to esteeme others better then themselves, *Phil. 2. 3.*

II. Rule. Equalls, in giving honour, must goe one before another, *Rom. 12. 10.* where the Apostle saith not, *in taking honour*; because the dutie by him prescribed, concernes not al persons, but those alone who are of a like or equall condition.

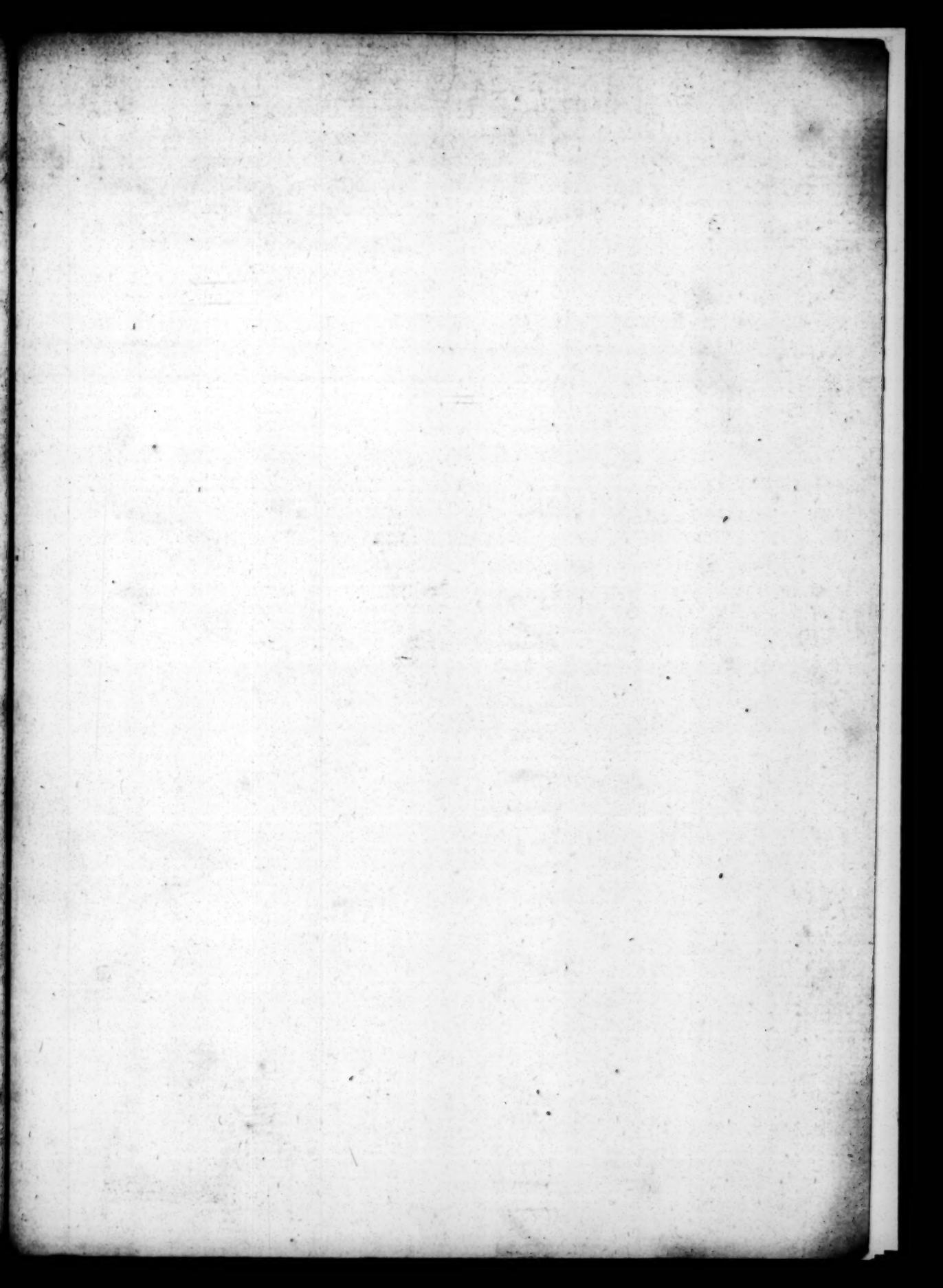
Sect. 3.

A third sort, to whome honour is to be yeelded, are Inferiours. And the honour due vnto them is, without all contempt, in meekenes of Spirit, to respect them as brethren. This duty the Lord commands expressely to the Kings, *That his heart be not lifted up aboue his brethren, Deut. 17. 20.* The same was the practice of *Iob*, who saith of himselfe, that he did not contemne the iudgement of his seruant, or of his maide, when they did contend with him, *Iob. 31. 13.* *Naaman* the Syrian, thought it no disgrace, to be aduised and ordered by the counsell of his seruants, *2. King. 5. 13.* And true it is, that all superiours ought to keepe their state and place, yet so, as they haue respect also to such as are inferiour to them, without scorn or contempt.

Sect. 4.

Lastly, there is a kinde of honour to be performed to a mans owne selfe, which duty the Apostle exhorteth vnto, *Phil. 4. 8.* where he saith, *If there be any vertue, if there be any praise,*

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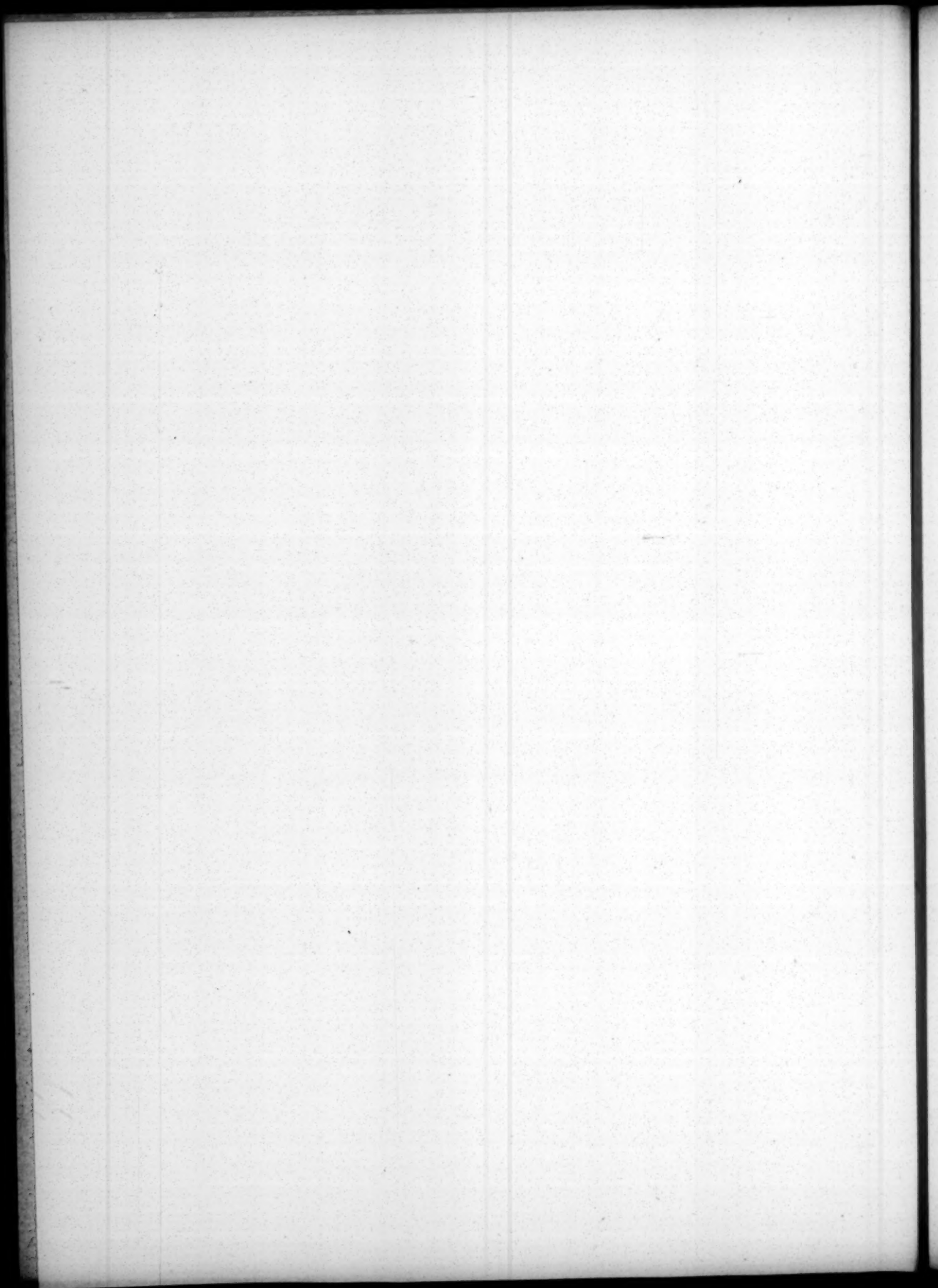
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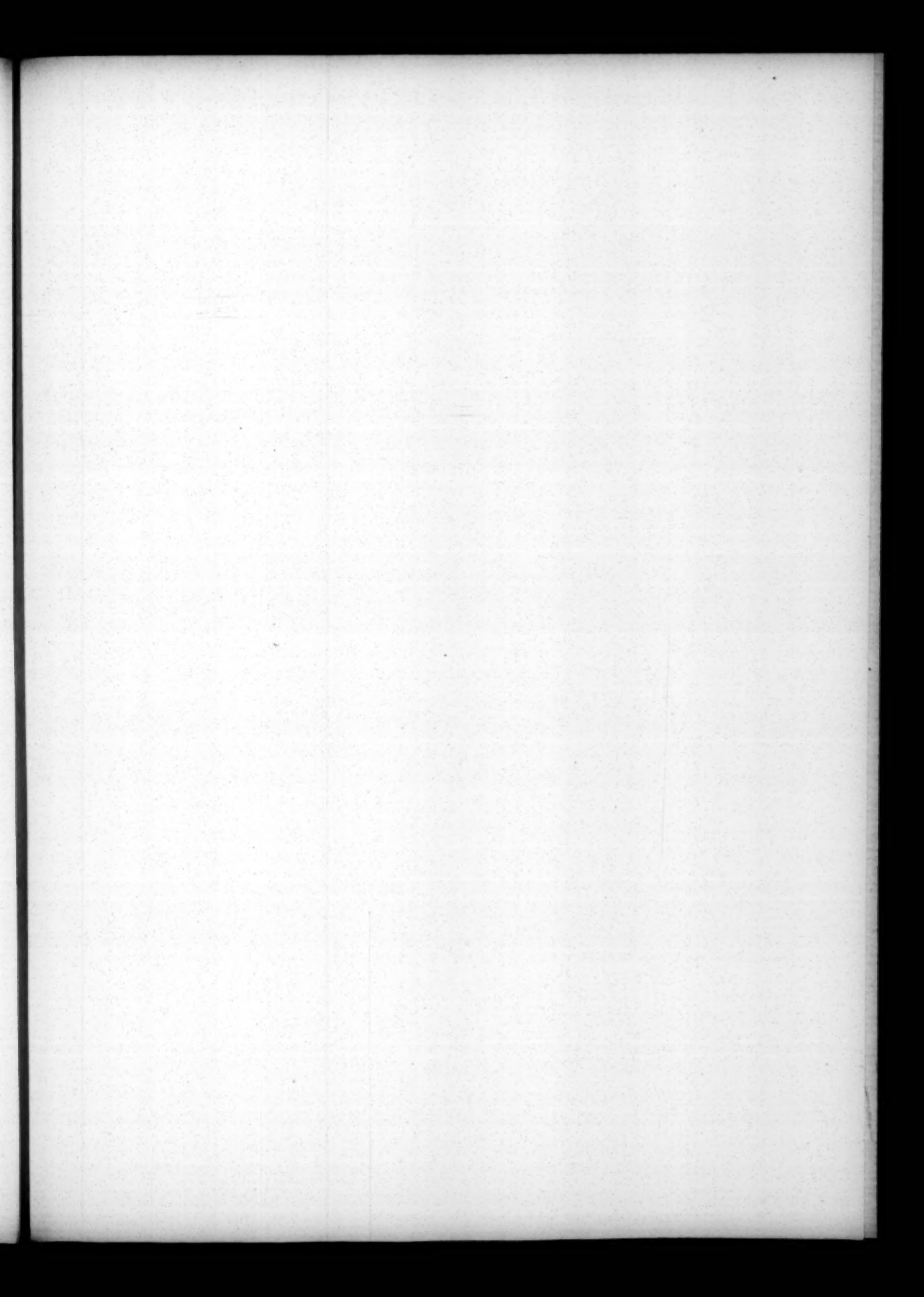
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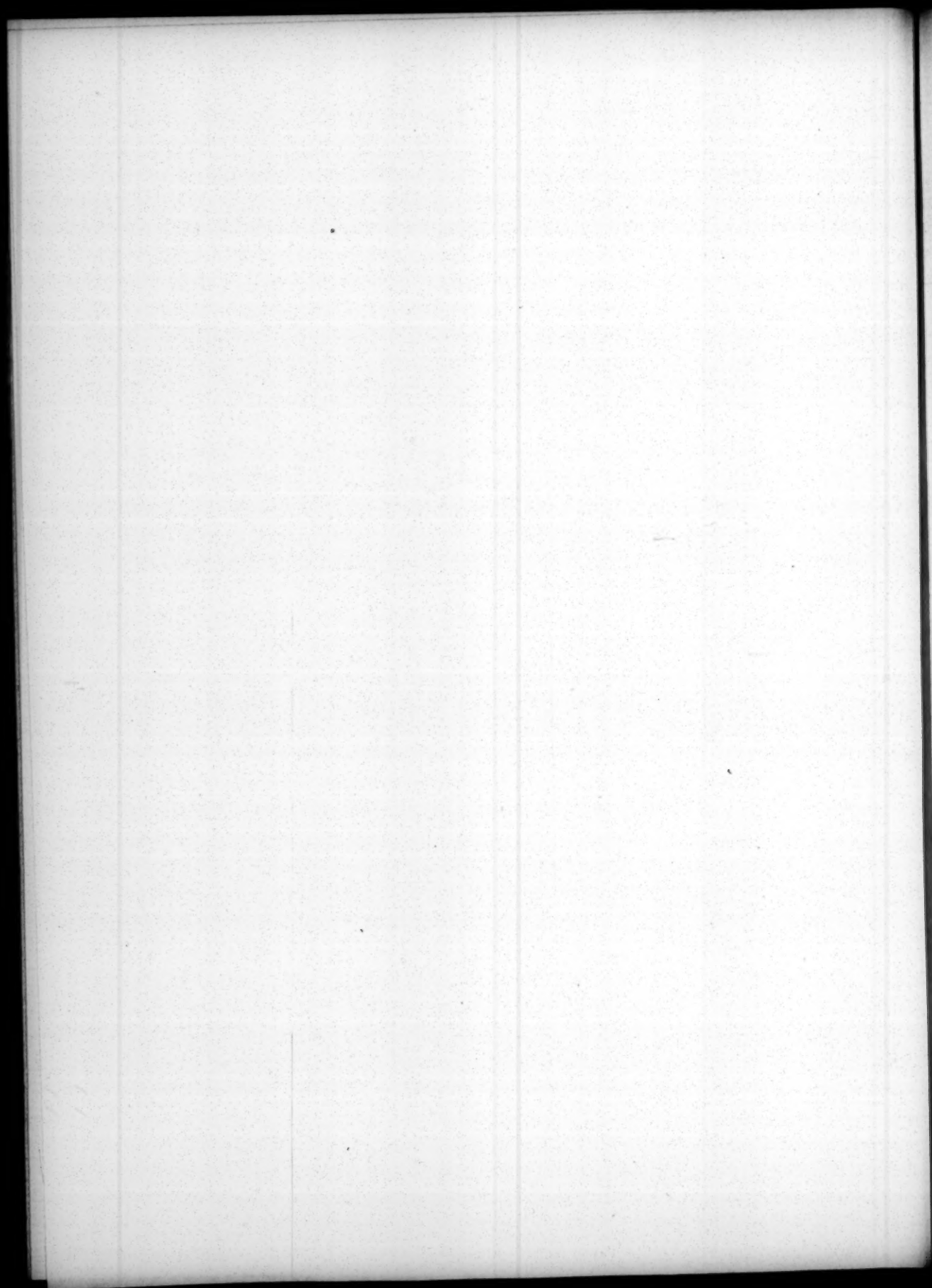
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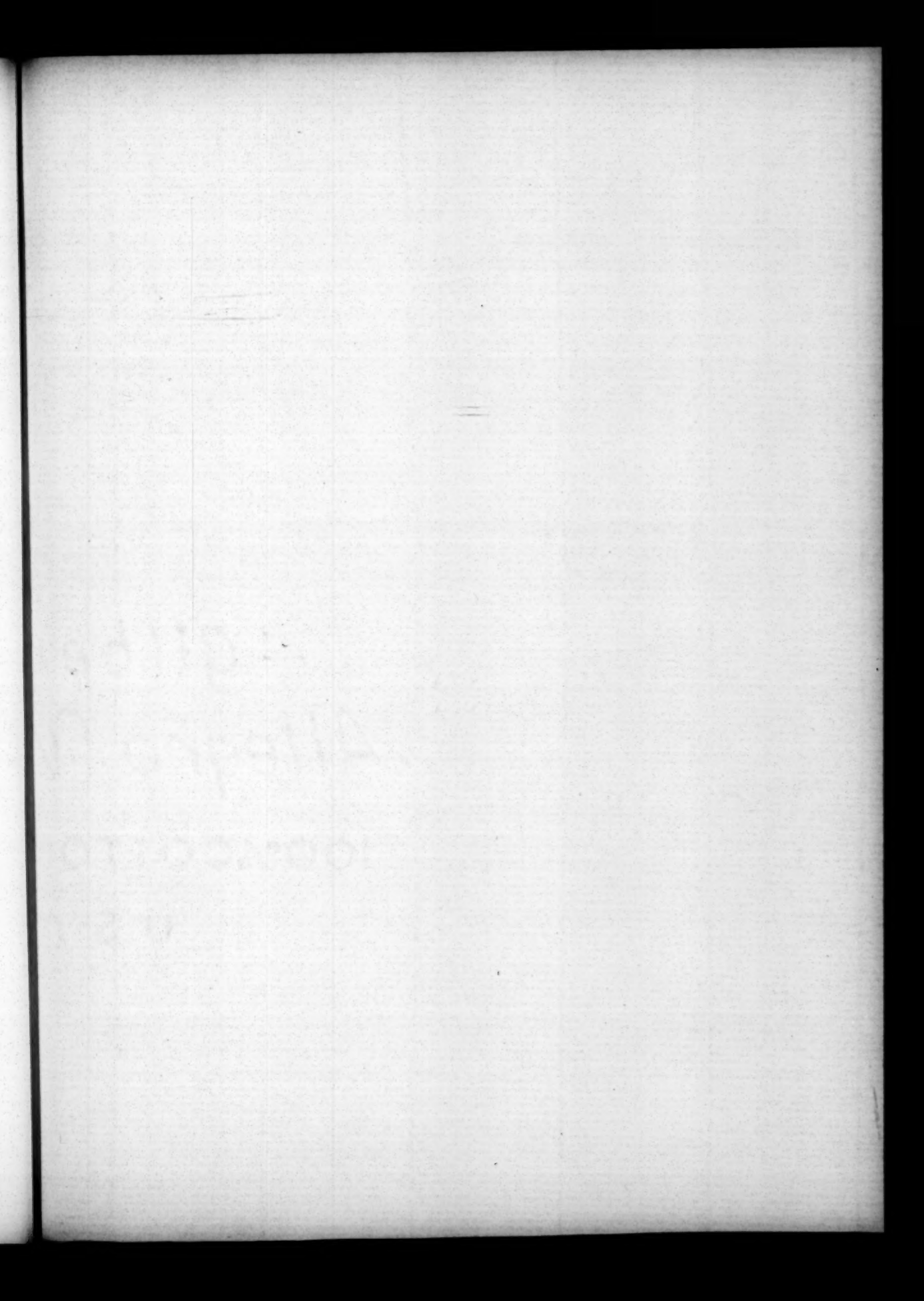
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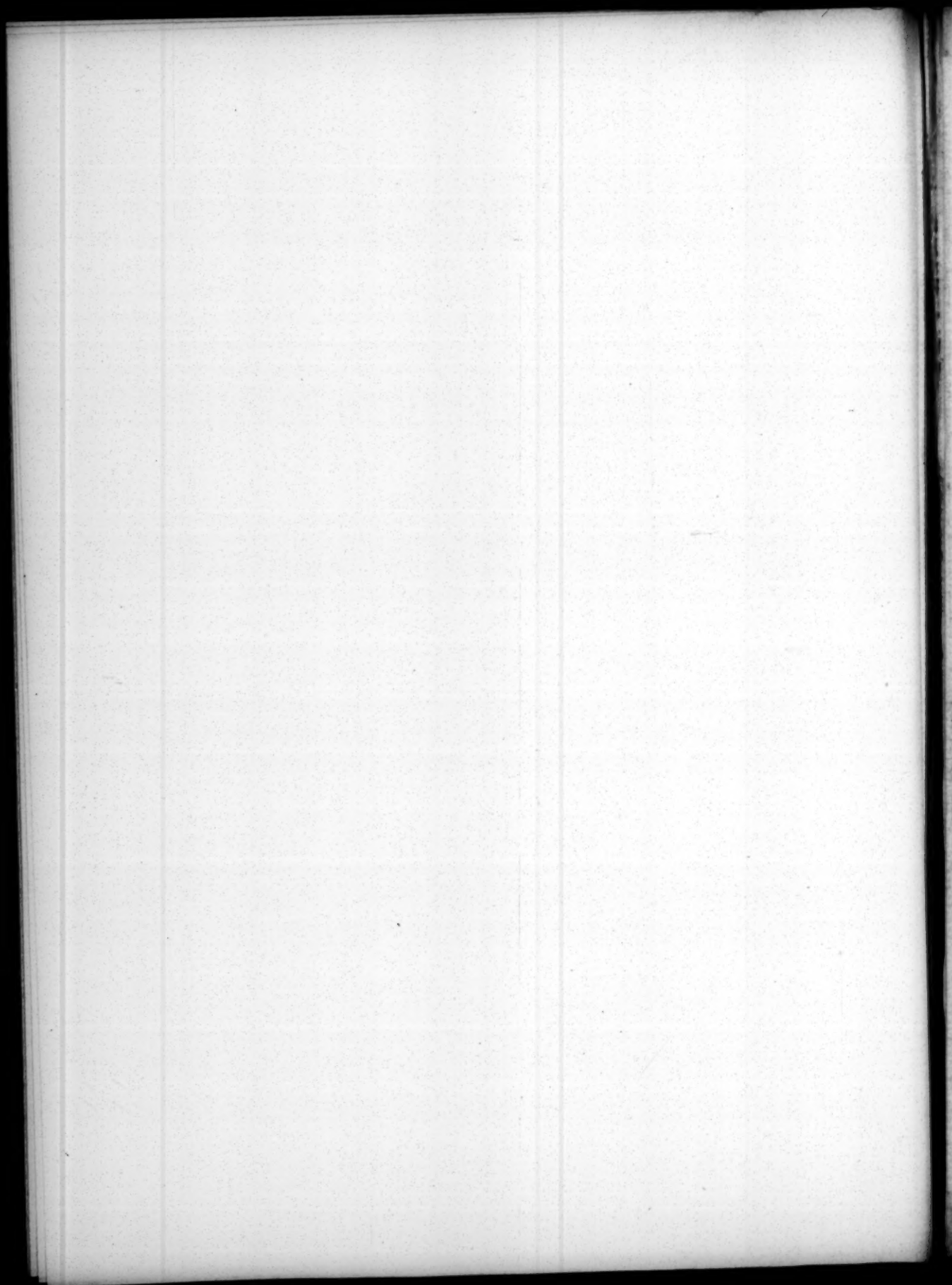
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